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American Priests are becoming more and more Canon Law minded. Evidences abound of this growing clerical interest in the Church's legislation. Ever since the publication of the new Code of Canon Law, in 1918, articles on the several phases of this subject have been appearing in our ecclesiastical reviews and many books on legal topics have been published.

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IV.—(XCIV).—MAY, 1936.—No. 5.

STATEMENT ON COMMEMORATION OF THE ANNIVERSARIES OF "RECONSTRUCTING THE SOCIAL ORDER" AND "THE CONDITION OF LABOR".

I.

THE fifteenth of May of this year will be the fifth anniversary of Pius XI's Encyclical "Reconstructing the Social Order". It will be the forty-fifth of Leo XIII's "Condition of Labor". The double anniversary impels our gratitude. These Encyclicals have come from the highest moral authority on earth, an authority endowed with the Divine Commission to teach all mankind. They are the world's outstanding pronouncements on the cause, nature and cure of the economic evils which beset modern man; and grievous as those evils still are, the words of the Pontiffs have exercised a most profound influence upon society.

These world letters reject the old Individualism of unrestrained competition. They reject the newer era of a vast and cruel private domination held by wealth, investment-control and credit. They tell us to retain private ownership, but to make it the normal portion of the average man and rigorously subject it to the common good. They insist that wages, salaries, prices and all income from property shall be in an order of social justice at levels which will give every family and the whole community the secure material means of a good life.

They tell employer and employee their obligations of individual and collective honesty and industry, of justice and social justice and of charity toward each other in the bonds of a common undertaking as children of God.

To these ends they favor the people organizing into employers' associations, labor unions, farmers' organizations, and organizations of every occupation that all may work together, in the occupational groups of each industry, of agriculture and of the professions, and of all jointly, to direct work, ownership, income and prices toward a full output and a fair distribution for all concerned.

For the sake of social justice, economic peace and a right functioning of government itself, they call upon public authority to foster and assist this thoroughgoing and organized economic self-control. They proclaim that it is the duty of public authority to see that laws and institutions shall promote general prosperity, establish justice, protect the weak and the poor and advance that common welfare which social justice demands. They plead for a like world action in behalf of all mankind.

These Encyclicals summon us to possess in our souls the habitual sense of our common brotherhood in God the Father and in Christ the Son, and, expressing our solidarity in economic organization and in government, to create a country and a world which will help and not hinder the march toward civilization and the march of every soul toward eternal happiness.

We should particularly in the period around 15 May this year show our gratitude and become further steeped in their principles and spirit. Sermons, public meetings, meetings of Catholic lay organizations, college, high school and grade school programs, articles in the Catholic newspapers and magazines, radio addresses and the reading and distribution of the Encyclicals and of commentaries upon them are appropriate and convenient ways to celebrate these great gifts of God and Church.

We look to the National Council of Catholic Men and the National Council of Catholic Women to lead this work among the laity as one of their chief functions. Above all we should publicly, individually, and in the home thank God for these documents of the Sovereign Pontiffs and dedicate ourselves anew to their realization.

✠ EDWIN V. O'HARA,
Chairman, Social Action, N. C. W. C.

II.

The two great Encyclicals to which reference is made here are fundamental criticisms of modern social life and fundamental restatements of the Christian social ideal that should prevail in industry. They are invested with the high authority of the Papacy and are addressed to the universal world. No one can measure the influence that they have exerted. It will require many years to fix their permanent place in the history of social criticism and the authoritative statement of Christian social thought. A priest who has little if any concern about our common welfare, one whose solicitudes are no wider than his personal and parish life will probably not be attracted to the study of the social criticism or social reconstruction plans of the two Encyclicals. Nevertheless there is hardly a parish in the United States that is not affected adversely by our general social problems, by the structure of the present social order that suffers such severe indictment at the hands of the two illustrious Pontiffs. Those whose conscience urges them to be interested and helpful in respect of the common welfare gladly turn to the Encyclicals for authoritative interpretations of social injustice and for the guidance of their aspirations toward social service undertaken in the name of Christ. " Those who under the pastors of the Church wish to fight this good and peaceful fight of Christ as far as talents, powers and station allow " are turning to these two great documents and the commentaries on them for their guidance.

All social movements are reduced to persons. The selfishness that is brought to judgment in the Pontifical teaching is not an abstraction, a vague impersonal concept. It is a selfishness lodged in the hearts of men and women taken one by one and called by name. Their power in the aggregate is due to association, to political or industrial or financial position. They accumulate enormous power that gets in the way of spiritual truth and social justice. These selfish interests create their own philosophy, their own theory of morals, politics and even religion. In last analysis we must deal with the selfishness that is lodged in individual hearts.

The most stubborn conservative Catholic who stands indiscriminately for the old individualistic order and has little sym-

pathy for the Catholic teaching on social justice and reconstruction was once a little boy in a home. He went through the grades, probably the high school, possibly the college or university, although many of our well known public leaders did not enjoy such cultural advantages. At every step in his development he took in something from his environment, from personal contacts, from example and reading. If his training was Catholic throughout he had abundant opportunity to master a spiritual outlook on life, to learn something about the moral law with its sanctions and to understand the claims of the common life upon conscience and resources. He sat in his church pew Sunday after Sunday and continues to do so. He heard countless sermons from priests and probably bishops who were qualified interpreters of the law of God. They were all agreed in substance that the divine command orders that the conscience of the world must penetrate and dominate the strength of the world. Yet the forces that acted upon his life with outstanding effect hindered all of this teaching from dominating the development of character in too many instances and many came to leadership, distinction and power with scarcely a trace of Christian formation. On one occasion a great Catholic industrial leader made formal protest against an ecclesiastical pronouncement made in the name of social justice and later admitted that he had never read it. Whatever the cause, the Church failed in her divine mission at that point. We are reminded of the words of the Holy Father in *Quadragesimo Anno.*

> What a lamentable fact, Venerable Brethren and Beloved Children, that there have been, and that there are even now some who, while professing the Catholic Faith, are well nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ our Lord Himself; worse still, that there are those who out of greed for gain do not shame to oppress the workingman. Indeed there are some who even abuse religion itself, cloaking their own unjust impositions under its name, that they may protect themselves against the clearly just demands of their employees.

If pastors and teachers could but realize that although the Encyclicals are fundamental, that although they make universal

appeal and aim at social reconstruction, nevertheless they are practical, they have a personal message and they aim at personal reform with singularly impressive effect. The conscience and intelligence of a pastor are vehicles through which ordinarily the teaching of the Encyclicals must reach the faithful. All other means of explaining and reënforcing this teaching are highly important and are urged by the Holy Father, but they are not intended to replace the pastor as teacher of his flock or interpreter of timely messages of Christian authority. The Encyclicals have messages for the weak and messages for the strong. These must be interpreted with good sense and scholarly discrimination. The pastor who fits himself for these tasks gladdens the heart of the Holy Father and vindicates the graces of his ministry. A touching illustration of the effects of the Encyclicals was furnished on one occasion when a distinguished labor leader was asked what he considered the chief effect of them. He answered—they have made the Labor Movement respectable.

WILLIAM J. KERBY

III.

Anniversary Programs on Social Encyclicals.

The fifteenth of May, 1936, is the fifth anniversary of Pius XI's Encyclical, "Reconstructing the Social Order." That same day is the forty-fifth anniversary of Leo XIII's Encyclical on the same subject, "The Condition of Labor." These two Encyclicals supplement each other, to form, as it were, An Everyman's Guide to Social Justice. Their joint anniversary deserves commemoration throughout the whole country.

Catholic lay organizations have a great part to play in the economic and social crisis of the present-day world. In Catholic Action working with and under the Bishops, their part is that of imbuing Catholics with Catholic principles and training them for what Pius XI calls by the sacred term "Apostolate". The Catholic layman and laywoman will then carry these principles into economic life and citizenship and make the application through economic organizations and through government.

"The first and immediate apostles of the workers must be themselves workers. . . . The apostles of the industrial and commercial world should themselves be employers and merchants." [1]

The occasion of the double anniversary can be taken to show our Catholic gratitude. It can be taken to make better known the principles and spirit which animate the Encyclicals and should animate every person. Properly done, a commemoration can be a way to create more leaders and more followers in the work of organizing and attaining social justice in the United States.

The ten days from 9-18 May can be singled out for the celebration, but if this period is not convenient, any time during May.

SUGGESTIONS.

I. Distribution of Literature.

1. Distribution of Pius XI's "Reconstructing the Social Order" to the members of the organization.
2. Its distribution to a selected list of local leaders, together with a covering letter, and particularly to employers, officials of employers' and business organizations, labor officials, editors, lawyers, ministers, public officials, etc.

Organizations adopting either plan will receive free on request copies of a brief topical outline of the Encyclical for insertion.

II. Meetings of the Organization.

1. An address on the meaning of the Encyclicals, particularly Pius XI's "Reconstructing the Social Order."
2. Discussion of the Encyclical by three members of the organization (according to the plan suggested monthly in the N. C. W. C. organ *Catholic Action*) and following the text to be published in the May *Catholic Action.*
3. General discussion of the Encyclical, the "conference method."
4. Study clubs for at least one or two sessions or (preferably) more.
5. Forums and Panels—very interesting types of meetings.

[1] Pius XI, "Reconstruting the Social Order."

III. Holding of Public Meetings.

1. Securing of a well-equipped speaker or speakers for a meeting to which the general Catholic and non-Catholic public will be invited. (The size of the meeting will depend on the resources. Coöperation with local Catholic colleges and universities is urged.)

IV. Radio Programs.

1. Securing of one or more short addresses on local radio stations.
2. If national radio broadcasts can be secured, the securing of local hook-ups.

V. Catholic Press.

The local Diocesan Catholic papers will have articles on the Encyclicals: help in the distribution of these papers among Catholics and non-Catholics alike.

VI. Secular Press.

1. Secure special articles or letters in the local papers regardin the Encyclical.
2. Give information regarding your participation in this program.

N. B.—Headquarters possesses lists of speakers on the Encyclical residing in various parts of the country.

N. B.—For low-priced pamphlets on Catholic social teaching, including the Encyclicals, write the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.

MARY, MEDIATRESS OF ALL GRACES.

FROM THE EARLIEST CENTURIES the Church of Christ has honored the Mother of Christ. In the first days of Christianity the cult of Mary centered chiefly about her basic dignity, the motherhood of God, with its concomitant miraculous prerogative of inviolate virginity. As time went on, the Church became conscious of other sublime privileges conferred by the Most High on the Mother of His Son in consequence of her election to the most exalted dignity ever bestowed on a mere creature. Thus there gradually developed among Catholics an explicit belief in Mary's immaculate conception, her immunity from actual sin, her bodily assumption into heaven. That Our Lady received these extraordinary favors from God was indeed implicitly present in the primitive Christian doctrine that the Almighty had made her a *worthy* Mother of the Word Incarnate; yet the perception of the full significance of this most comprehensive doctrine was a very gradual process, and was frequently marked by those human phases of doctrinal development, uncertainty and controversy. The attitude of the teaching Church has always been a prudent conservatism, which gives official recognition to the titles and honors attributed to Mary only after they have been established with certainty on a sound theological basis. Thus, the doctrine of Our Lady's immaculate conception was not solemnly defined as an article of faith until the middle of the nineteenth century, although for at least three hundred years it had been believed by practically all Catholics, taught by the clergy and had even been explicitly approved in official pronouncements of the Holy See. Even at the present day the doctrine of Mary's corporeal assumption, though it has been taught for centuries in the Church as an indubitable fact and is regarded as definable by most theologians, does not enjoy the status of an article of divine-catholic faith.

Recent years have witnessed a deep interest on the part of theologians in another prerogative frequently ascribed to Mary —the office of Mediatress of all graces. This title of Our Lady signifies that every supernatural favor bestowed by God on men [1] owes its acquisition and its bestowal in some measure to the

[1] Under supernatural favors are included natural blessings in as far as they are destined to assist man in attaining to his supernatural end—Godts, C.SS.R., *De Definibilitate Mediationis Universalis Deiparae*, p. 95.

positive and voluntary coöperation of the Blessed Virgin. The emphatic word in the august title of Mary which we are now discussing is *all*. To say of her simply that she is a Mediatress of graces would be only an application of the general Catholic principle that the blessed in heaven exercise a true mediatorship by obtaining through their prayers favors for those on earth.[2] But now we are concerned with the doctrine of Mary's *universal* mediatorship, her concurrence in the conferring of *all* graces, which implies that her part in the sanctification of mankind is immeasurably more important than that of the other saints, and that every member of the human race depends in some manner on the assistance of Mary for his eternal salvation.

It is not our concern now to defend the proposition that Mary can obtain graces for us, against the Protestant objection that such a doctrine is at variance with the statement of St. Paul: " There is one mediator of God and men, the man Christ Jesus." [3] The answer to this objection is found in all theological manuals. Christ is indeed the only Mediator *by His own merits;* but it is in no wise contradictory to this principle to hold that there are other mediators subordinate to Him and deriving from Him their mediatorial efficacy. In designating Mary a Mediatress, Catholics never forget that her power to contribute toward our sanctification and salvation is entirely dependent on the infinite supernatural potency of Christ's merits and satisfactions. She is, as Leo XIII expressed it, " Mediatrix ad Mediatorem." [4]

However, there have been Catholic writers who, while conceding some measure of mediatorship to Mary, are unwilling to ascribe to her such a universal power as to merit for her the title " Mediatress of all graces ". Such was the stand taken by Muratori in his work *Della Regolata Divozione,* which was published in 1748. This same attitude toward Mary's mediatorship was taken in modern times by Dr. Franz Meffert in a work which appeared in 1901, entitled *Der Heilige Alfons von Liguori, der Kirchenlehrer und Apologet des XVIII Jahrhunderts.* Still more recently the universality of Our Lady's mediatorial office was questioned by Dr. J. Ude of the University of

[2] Denzinger, *Enchiridion,* n. 984.

[3] *I Tim.,* II, 5.

[4] Encycl. *Fidentem piumque,* 20 September 1896; *Acta Leonis XIII,* Vol. VI, p. 214.

Graz in his book *Ist Maria die Mittlerin aller Gnaden?*, which was published in 1928.[5]

Since most of the objections adduced against this prerogative of Mary are indicative either of a misconception of the meaning of the doctrine that she is the Mediatress of all graces and of the theological principles on which it rests, or of a lack of familiarity with the mind of the Church regarding this doctrine, we shall try to expound these matters clearly and adequately.

I.

When we call the Blessed Virgin the Mediatress of all graces, we mean that she has positively coöperated with Christ toward procuring the salvation of all mankind, and that in two distinct ways—first, by participating in the work of the Redemption itself, by which sufficient graces for the salvation of the entire human race were merited; and secondly, by taking an active part in the distribution of all the graces of the Redemption that are granted to individual souls. The former of these modes of coöperation was a transient activity which terminated with the completion of the actual Redemption nineteen centuries ago; the latter is a function which Mary began to perform at her entrance into heaven, and will continue to fulfil until the last member of the human race has finished his earthly pilgrimage.[6] Some writers attribute to Mary a part in the distribution of all graces from the moment of the Incarnation. But the more common view assigns the inception of her active participation in the conferring of all graces to the moment of her entrance into heaven, for only then did she receive the beatific vision by which she perceives the spiritual needs of all the children of men.[7]

The principal element of Mary's coöperation in the actual Redemption was her consent to be the mother of the Redeemer, expressed by her "Fiat" on the occasion of the Annunciation. A careful study of the inspired account of the Angel Gabriel's momentous announcement to Our Lady, recorded in the first chapter of St. Luke's Gospel, will show that the Almighty did not force the motherhood of our Saviour on Mary, but awaited her voluntary acceptance. In the words of Pope Leo XIII:

[5] ECCLESIASTICAL REVIEW, Library Table, May 1930, p. 533.

[6] E. g. St. Bernardine of Siena (*Sermo de Nat. Virginis Mariae*, c. 8).

[7] Cleary, C.SS.R., in *Irish Ecclesiastical Record*, May, 1929, p. 489.

" The eternal Son of God, when He wished to take human nature for the redemption and glory of man, and in that way was about to enter on a kind of mystic wedlock with the human race, did not do so until the most free consent of the chosen Mary had been given." [8] And St. Thomas proposes as one reason of congruity of the Annunciation, " that the Blessed Virgin might offer to God the gift of her voluntary homage; which she did offer promptly, saying: 'Behold the handmaid of the Lord.'" [9]

Now, by consenting to be the mother of the world's Redeemer, Mary coöperated in a positive and active manner toward the actual Redemption of all mankind, since He whom she conceived and bore was the chief agent in this work of divine mercy. It must be remembered, however, that it was not the mere *physical* function of motherhood that formally constituted this phase of Our Lady's mediatorial office, but her *moral* participation in the coming of the Saviour into the world, arising from her free acceptance of the divine vocation communicated to her by the message of the Angel Gabriel.

In other ways also Mary coöperated in the accomplishment of the world's Redemption. Thus, she undoubtedly offered her Son to death for the salvation of mankind. For she was familiar with the Old Testament prophecies concerning the promised Messias, and hence realized that in the designs of Providence the liberation of the human race from the captivity of sin was to be effected by the sufferings and the death of her Son. Now, since her will was always in perfect conformity with the divine will, she surely made many fervent acts of submission to this divinely established economy of salvation, and willingly offered the destined Victim to immolation, even though it involved the piercing of her own soul with a sharp sword of grief. Thus, Mary's maternal solicitude for Christ can be regarded, in the words of Pope Pius X, as " the office of guarding and caring for the Victim, and of bringing Him to the altar at the determined time." [10]

Moreover, it is unquestionably true that the Blessed Virgin's great love for the human race impelled her to offer to God her sufferings and good works, in as far as their value is transferable

[8] Encycl. *Oct. Mense*, 22 September 1891; *Acta Leonis XIII*, Vol. V, p. 10.

[9] *Summa*, P. III, q. 30, a. 1.

[10] Encycl. *Ad diem illum*, 2 February 1904; *Acta S. Sedis*, Vol. 36, p. 453.

to others, for the spiritual benefit of mankind, in union with the merits and satisfactions of her divine Son. In the same letter of Pope Pius X from which we just quoted, the Sovereign Pontiff asserts that Mary, " being associated with Christ in the work of man's salvation, merits for us *de congruo* whatever Christ merited *de condigno*.[10a]

Some authorities in Marian theology, such as Cardinal Lépicier [11] and the Rev. A. Deneffe, S.J.[12] find in Mary's coöperation in the Redemption the same four modes of supernatural efficacy that St. Thomas attributes to our Lord's redemptive work—merit, satisfaction, sacrifice and redemption.[13]

Whether Mary can be said to have coöperated in acquiring the grace of her own (preservative) redemption, is a point on which theologians are not in agreement. Canon Bittremieux defends the negative view,[14] Father Godts, C.SS.R., the affirmative. However, whichever view one might follow, the principle that Our Lady shared in the redemption of all mankind would not thereby be affected, since by " all mankind " can reasonably be understood in this connexion all who have been defiled by Adam's transgression.

Furthermore, it is correct to say that Mary concurred in the acquisition of even the graces that were granted to those who lived and died before the Incarnation, since through the prevision of God those graces were merited by the Redeemer who was to be given to the world and seconded in His redemptive activities by the Virgin Mother.

Because of her intimate participation in the actual work of the Redemption Mary is justly entitled the Co-Redemptress of the human race. Some theologians have indeed hesitated to give her this eminent title—for example, Scheeben [15] and Pohle.[16] However, there are official documents of the Holy See in which the title *Co-Redemptress* is explicitly given to Our Lady—for example, a decree of the Sacred Congregation of Rites concern-

[10a] *Id.*, p. 454.
[11] *De Beatissima Virgine Maria*, p. 389 seq.
[12] *Gregorianum*, 1927 I, p. 5 seq.
[13] *Summa*, P. III, q. 48.
[14] *Ephemerides Theol. Lovanienses*, 1925, p. 394.
[15] *Handbuch der Kath. Theologie*, III, p. 594.
[16] Pohle-Preuss, *Mariology*, p. 122.
[17] *Acta S. Sedis*, Vol. 41, p. 409.

ing the feast of the Seven Dolors, published in 1908 [17] and a decree of the Holy Office referring to an indulgenced prayer, given in 1913.[18] Moreover, in a letter written in 1918 by Pope Benedict XV to the Sodality of a Good Death, the Holy Father asserts that it can be truly said " that Mary with Christ redeemed the human race." [19] As is evident, this statement of the Sovereign Pontiff is synonymous with the assertion that the Blessed Virgin is the Co-Redemptress of the human race. Accordingly, a great number of modern theologians—and to cite but a few out of many; Cardinal Lépicier in his treatise *L'Immacolata Corredentrice,* Hugon, O.P., in his theological tract *De Beata Virgine Maria,* Art. 3, and Hervé in his *Manuale Theologiae Dogmaticae* (Vol. II, p. 519)—unhesitatingly call Mary the Co-Redemptress. Of course, those who apply this title to Our Lady have no intention of underestimating the basic principle that her part in the Redemption was infinitely inferior to the part performed by Christ, and derived its supernatural value entirely from His merits.

The second way in which Mary fulfils her universal mediatorial office is by concurring actively in the distribution of all the graces conferred on men through the merits of the Redeemer. It is not so easy to demonstrate this mode of participation as it is to prove her coöperation in the actual Redemption. There are indeed abundant reasons of congruity why she should take part in the dispensation of all the graces merited by the Redemption. For example, it is surely consistent with her dignity as the Mother of the King of heaven to have an active voice regarding the manner and the measure in which the treasures of the kingdom—supernatural graces—should be expended. Again, since Mary coöperated so vitally in the acquisition of all the graces of the Redemption, it is only just that she should have an authoritative part in their distribution.

However, arguments of mere congruity could never render the doctrine of Mary's active participation in the dispensation of all graces an article of faith, nor even a truth of theological certainty. Can arguments for this aspect of Our Lady's mediatorial power endowed with sound theological value be adduced? The most successful attempt to propose an argument of this

[18] *Acta Ap. Sedis,* Vol. 5, p. 364.

[19] " . . . ipsam cum Christo humanum genus redemisse " (*Acta Ap. Sedis,* Vol. 10, p. 182.)

nature seems to have been made by Canon Bittremieux of Louvain in his outstanding contribution to Marian theology, *De Mediatione Universali B. Mariae Virginis quoad Gratias.*[20] Canon Bittremieux stresses what he calls the *principium consortii*—the principle of association. We learn from revelation, he says, that God has decreed that a woman—Mary—shall be associated with the second Adam—Christ—in repairing the harm done to humanity by the first Adam in coöperation with a woman, Eve. Thus, in the inspired writings we find frequent allusions to Mary as associated with Christ in the work of the Redemption. For example, in the Proto-evangelium she is " the woman " whose seed is to crush the seed of the devil.[21] Again, from the Gospels, we learn that the Blessed Virgin was actively associated with her Son in the sanctification of John the Baptist [22] and in the miracle of Cana by which our Lord first proved His Messianic dignity [23] and especially on Calvary when He was consummating His redemptive mission.[24] Such facts can reasonably be interpreted as indicating a divinely established economy of salvation which calls for the coöperation of Mary with Christ throughout the entire work of man's redemption. However, the work of human redemption is not fully accomplished until the graces merited by the Redeemer are actually applied to individual souls. Hence it would seem to be implicitly revealed that by a divinely established order Mary is to concur actively in the distribution of all graces that will be conferred on human beings until the end of time. Such is the exposition of the " principium consortii " by Canon Bittremieux; and his argument unquestionably finds substantial confirmation in the " Eve-Mary antithesis " found in early Tradition, of which we shall speak later.

Several points must be noted to clarify the doctrine of Mary's participation in the dispensation of all graces. First, this doctrine by no means implies that we are obliged to petition Our Lady explicitly for every supernatural favor that we wish to receive.[25] For, if God has actually established a law prescribing

[20] Beyaert, Bruges, 1926.

[21] *Genesis*, 3:15.

[22] *Luke*, 1:41-45.

[23] *John*, 2:1-12.

[24] *John*, 19:26.

[25] Dr. Ude proposes this *reductio ad absurdum* (*op. cit.*, p. 153.)

that no grace shall be given save through the intervention of Mary, then whoever directs his prayers to God, by that very fact asks that this divinely instituted order of distribution of supernatural gifts be put into operation, and thus implicitly begs for the assistance of the Blessed Virgin. We find a similar case with respect to Christ as Man. In His human nature, the Second Person of the Holy Trinity is certainly a necessary mediator of all graces bestowed on the race of Adam; yet one who would pray directly to the Godhead would implicitly be seeking the mediatorial offices of our Lord and would merit the fulfilment of his petition through the medium of the Sacred Humanity.

The objection that the doctrine of Mary's universal mediatorship in the dispensation of graces excludes the possibility of mediation by the saints, can be answered in a similar fashion. If God has made the Mother of His Son a necessary factor in the dispensation of heavenly favors, the saints whose aid we invoke will themselves invoke the Queen of Saints whenever they present our petitions to the Most High.

Second, in affirming that Mary actively participates in the dispensation of all graces, we do not necessarily imply that the same mode of causality is to be ascribed to her as to the God-Man. According to the Thomistic school, the humanity of our Saviour is the *physical* instrumental cause of all the graces conferred on mankind.[26] The Molinistic school favors the view that the causality of Christ's humanity in respect to grace is only *moral*.[27] But many of those who attribute physical causality to our Lord in this matter look upon Mary's participation in the distribution of graces as restricted to the order of moral causality,—that is, exercised only by the prayer of Our Lady for her earthly children to the heavenly Father and to her Son, and not by a direct concurrence in the production or conferring of graces.[28] According to this more common view of the manner in which the Blessed Virgin coöperates in the distribution of graces, we cannot take in too literal a sense the saying of St. Bernardine of Siena

[26] Billuart, *De Incarnatione*, Diss. 13, a. 2.

[27] Pesch, S.J., *De Verbo Incarnato*, n. 348.

[28] There are some theologians, however, who believe that Mary exercises a true physical causality in this phase of her mediatorial office, subordinate of course to the causality of Christ's humanity: e. g. Cardinal Lépicier in the fourth edition, *De B. V. Maria*, p. 524. (Cleary, C.SS.R., in *Irish Ecclesiastical Record*, May, 1929, p. 488—Hugon, O.P., *La Causalité instrumentelle en Théologie*, p. 196 seq.)

quoted by Pope Leo XIII in one of his great Rosary Encyclicals: "Every grace which is communicated to this world has a threefold transit; for it is dispensed from God to Christ; from Christ to the Virgin; from the Virgin to us." [29]

Third, the theory that all graces depend for their distribution on Mary's coöperation does not contradict the doctrine that the sacraments possess the intrinsic power to confer grace *ex opere operato.* These two statements can be harmonized perfectly in the supposition that every one who receives a sacrament fruitfully has obtained through the intercession of Our Lady the opportunity of receiving this particular sacrament, and also (in the case of an adult) the actual graces necessary to dispose himself for its fruitful reception. In such an hypothesis, Mary would be an indirect yet real coöperator in the conferring of all the graces granted by the sacraments of the New Law.

Fourth, when we say that Mary actively participates by intercession in the distribution of all graces, we do not, absolutely speaking, claim that she has prayed for every grace given to every individual. Beyond doubt, she does pray sometimes at least for the particular needs of individual souls; but the doctrine with which we are concerned would be true, absolutely speaking, even in the supposition that for the needs of the majority of mankind Our Lady intercedes only in a general way. I say that *absolutely speaking* the doctrine of Mary's universal mediatorship in the dispensation of graces would be verified; but at the same time I contend that it is much more probable that her explicit intercession precedes the bestowal of every individual grace. For if she prayed for mankind only in a general way, her part in the dispensation of graces would surpass that of the other blessed merely in degree and not in nature; for surely, all the saints in heaven pray in general for all wayfarers on earth. Moreover, the type of intercession ascribed by the saints and the theologians to Mary is one that is based on a loving solicitude for the most minute details of the spiritual welfare of every member of the human race. Nor can it reasonably be objected that such constant and particular attention to the needs of hundreds of millions of human beings cannot be expected of a finite intellect. For it is the teaching of St. Thomas that the

[29] Encycl. *Jucunda semper,* 8 September, 1894; *Acta Leonis XIII,* Vol. V, p. 294.

soul in possession of the beatific vision is enabled to grasp simultaneously all that it perceives in the divine essence.[30] Furthermore, it is commonly held that the blessed in heaven see through the light of glory all that pertains to their particular state or office; [31] so that it follows logically that Mary, because of her office as spiritual mother of all men, beholds clearly and simultaneously in the divine essence the activities and the needs of every one of the millions of souls that she is striving to lead to eternal happiness.[32]

II.

The mind of the Church regarding Mary's part in the economy of human redemption is the decisive factor for Catholics in determining the credibility of the doctrine of Our Lady's universal mediatorship of grace. The attitude of the Church is manifested in many ways—the testimony of the approved sources of tradition, liturgical language and practice, the teaching of theologians, the preaching of priests and bishops, and especially the official (though not necessarily infallible) declarations of the Popes. Now, even a cursory examination of these criteria of Catholic belief will reveal a very strong case for the doctrine that Our Lady is Mediatress of all graces. Naturally, the first concepts of this doctrine were couched in general and unscientific terms; yet all its components are found in the writings of the earliest Fathers, and the development of these primitive notions into definite and scientific principles has been logical and unhesitating.

A favorite theme of the first Christian writers was the parallelism between the sin committed by Adam and the redemption wrought by Christ—a parallelism proposed even in the inspired writings of St. Paul.[33] Such a parallelism, as is evident, offers numerous opportunities for expansion, for there are many phases of the fall of mankind which find direct antitheses in the scheme of restitution, and point to a general design in the decrees of Providence to reconcile the human race by a process quite similar to that which characterized the rebellion of the first representative of mankind. Now, one of the prominent cir-

[30] *Summa*, P. I, q. 12, a. 10.
[31] Tanquerey, *Synopsis Theol. Dogm.*, III, n. 1102.
[32] Lépicier, *op. cit.*, p. 404 seq.
[33] *Romans*, 5:12-21.

cumstances of the fall was the active coöperation of Eve with Adam in despoiling human nature of supernatural life. The corresponding feature in the order of reparation is the active coöperation of Mary in restoring supernatural life to all mankind. It is to be noted that Eve's part in the downfall of the race consisted, not only in inducing Adam to sin, but also in positively transmitting original sin to all mankind by conceiving through Adam the sin-infected offspring from which all human beings have inherited the taint of that first transgression. So too, Mary's concurrence in the Redemption is not limited to merely giving the Redeemer to the world, but includes also a real and active participation in the transmission of spiritual life to all our Saviour's progeny in the supernatural order—that is, all who receive of His grace. These ideas are not fully developed in the writings of the older Fathers; yet these early writers frequently and unequivocally proposed the general principle from which these tenets logically flow—the complete antithesis between Eve and Mary. Saint Irenaeus—to quote but one of many exponents of this principle—thus expounds this antithesis: " Even as Eve, having indeed a husband, but being nevertheless as yet a virgin, by being disobedient was made the cause of death both to herself and to the entire human race; so also did Mary, having a man betrothed to her, and being nevertheless a virgin, by yielding obedience become the cause of salvation both to herself and to the whole human race. . . . And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary." [34] Similar expositions of this comparison, attributing to Mary an active share in the redemption as the antithesis of Eve's part in bringing sin into the world, can be found in the writings of Tertullian,[35] St. Gregory Thaumaturgus,[36] St. Jerome [37] and many other early Christian writers.[38]

With such a pregnant principle as a basis, it is not surprising Catholic saints and scholars soon began to speak of Mary as the Mediatress—for example, Basil of Seleucia, in the fifth century.[39]

[34] *Adversus Haer.*, III, 22; Migne, Patr. Graec., 7, 958.

[35] *De Carne Christi*, 17; Migne, Patr. Lat., 2, 782.

[36] *Homil. in Annunciatione;* P. G., 10, 1147.

[37] *De Custodia Virginum*, n. 105; P. L., 22, 408.

[38] Cf. Bittremieux, *op. cit.*, p. 94 seq.

[39] *In SS. Deiparae Annunciationem;* P. G., 85, 444. The Greek μεσιτεύουσα signifies *mediatress*, although the Latin translation of this passage uses *sequestra.*

During the later patristic period and the middle ages emphasis was placed on the *universality* of Mary's mediatorial office, and explicit attention was given to her participation in the *distribution* of graces, as distinct from their *acquisition*. Thus, St. Germanus, Patriarch of Constantinople in the eighth century, extols Mary in these ardent words: " No one attains salvation, O most holy Virgin, except through thee; no one is delivered from evils except through thee; there is no one to whom a gift is granted except through thee; there is no one, O most honored Virgin, to whom the gift of grace is granted, except through thee." [40] St. Bernard asserts of Mary that " she is made all things to all men. . . . To all she opens the bosom of her mercy that all may receive of her fulness; [41] and also states that it is God's will that we have *everything* through Mary.[42] St. Bonaventure proclaims that " through the hands of this Lady we have whatever of good we possess " [43] and St. Bernardine of Siena says that no grace comes to earth from heaven unless it passes through the hands of Mary.[44] These are but a few of the many citations from medieval writers which could be adduced in support of Mary's universal mediatorship.[45]

With the sixteenth century there began a period of opposition to the traditional theological and devotional attitude of the Catholic Church toward the Mother of God, which for more than two hundred years was conducted with unabated vehemence under the auspices of three movements—Humanism, Protestantism, and Jansenism.[46] In the face of such violent attacks, some Catholic scholars became timid lest they were exaggerating the praises of Mary, and especially hesitated to proclaim her the Mediatress of all graces. Thus, the Jesuit theologian, Theophilus Raynaud (+ 1663), while admitting that this doctrine is *sententia satis pia*, inclines to the view that all graces do not come to us through Mary in the traditional sense, and attempts to interpret the sayings of the Fathers in the sense that Mary is

[40] *In Mariae Zonam*, P. G., 98, 379.
[41] *Sermo in Dom. infra Oct. Assumpt.*, P. L., 183, 430.
[42] *Sermo de Aquaductu*, P. L., 183, 441.
[43] Spec. B.V.M., lect. 3.
[44] *Pro Fest B.V.M.*, S. 5, c. 8.
[45] Cf. Bittremieux, *op. cit.*, p. 194 seq.
[46] Dillenschneider, C.SS.R., *La Mariologie de S. Alphonse*, pp. 4-104.

only indirectly the cause of all graces, inasmuch as she is the Mother of the Redeemer.[47] In the same vein were the *Monita Salutaria B. V. Mariae,* published in the year 1673 by the convert Adam Widenfelt.

However, the vast majority of Catholic writers staunchly defended the universal mediatorship of Our Lady. Among others can be mentioned Father Novato of the Clerics Regular in his *De Eminentia Deiparae Virginis,* published in 1629, Christopher de Vega, S.J., in his *Theologia Mariana,* published in 1653; and the *Traité de la Veritable Devotion à la Sainte Vierge,* by the Blessed Grignon de Montfort, written in the early part of the eighteenth century.

But the best known and most successful defender of Mary's dignity as Mediatress of all graces against the reactionary spirit of post-Tridentine times was St. Alphonsus de Liguori. His *Glories of Mary,* which has become the most widely circulated treatise on the Blessed Virgin ever published, appeared in 1750. Its occasion was a work entitled *Della Regolata Divozione* by the celebrated scholar, Louis Muratori. The latter allowed the statement that all graces come through Mary only in the sense that she conceived and brought forth the Redeemer of all mankind. Aided by a keen intellect and extensive theological erudition, and spurred on by an ardent love for the Queen of heaven, Alphonsus wrote in defence of Mary's right to be called the Mediatress of all graces a work that seems likely to be recognized until the end of time as a classic of Marian theology and devotion. His compilation of citations from the writings of the Fathers, saints and theologians deserves special mention, for his chief argument was the traditional attitude of the Church toward Mary. In view of this fact it is amazing to read Dr. Ude's assertion that the thesis of Mary's universal mediatorship was first formulated by St. Alphonsus.[48]

Due largely to the influence of St. Alphonsus, the traditional attitude toward Mary is again universally accepted throughout the Church; and the most reliable modern theologians—such as Lépicier, Hugon, O.P., Billot, S.J., Hervé, Hurter, S.J., Pesch, S.J.,[49]—find no difficulty in proclaiming Mary the Mediatress of

[47] *Dypticha Mariana,* X, n. 14; Opera, VII, p. 224.
[48] *Ist Maria die Mittlerin aller Gnaden?,* p. 118.
[49] Cf. *Dictionnaire de Théologie,* IX (2), col. 2394.

all graces.[50]

To the testimony of the Church's tradition, stretching back to apostolic times, can be added a number of liturgical arguments for Mary's universal mediatorship. The appellations *Mater divinae gratiae, Janua coeli, Spes nostra,* in prayers approved or prescribed by the Church can be explained only with difficulty unless one admits that every grace is in some positive manner dependent on Our Lady. Then too, there is a feast in honor of Mary as Mediatress of all graces, approved by the Sacred Congregation of Rites, and granted to Belgium in 1921 at the instance of the late Cardinal Mercier—a loyal champion of this prerogative of the Blessed Virgin. The wording of the Invitatory of the Office of this feast is worthy of note, as indicative of the idea pervading the entire liturgical cult of the day: " Christum Redemptorem, qui bona *omnia* nos habere voluit per Mariam, venite adoremus ". It may be remarked in passing that Pope Benedict XV, in approving this feast, communicated to the Congregation of Rites the right to grant the Office and Mass to any diocese whose bishop might ask this privilege; and in many dioceses and religious orders this feast is now annually celebrated.

Statements of the Popes in authoritative documents, even when such statements are not intended as infallible pronouncements, are endowed with great probative value. We have already cited several declarations of recent Popes in favor of our doctrine. To mention a few more outstanding assertions emanating from the Chair of Peter:—Pope Leo XIII stated that " God so willing nothing of the great treasury of grace which our Lord acquired is granted, save through Mary; " [51] and on another occasion said that Our Lady is most correctly called " our Mediatress, the Repairer of the whole world, the Conciliator of the gifts of God." [52] Pope Pius X affirmed that " Mary merited to be the repairer of the lost world, and hence the dispenser of all the gifts which Jesus acquired for us by His death and blood." [53] Pope Benedict XV, in a sermon delivered when

[50] A very few, like Pohle (Pohle-Preuss, *Mariology,* p. 130) admit this doctrine as only probable; but the vast majority regard it as certain.

[51] Encycl. *Octobri Mense,* 22 September, 1891.

[52] Encycl. *Adjutricem populi,* 5 September, 1895.

[53] Encycl. *Ad diem illum,* 2 February, 1904.

the miracles preparatory to the canonization of St. Joan d'Arc were approved, declared that " in all miracles we must recognize the mediation of Mary, through whom, according to God's will, every grace and every benefit come to us." [54] And Pope Pius XI, confirming the declaration of his predecessors, calls Our Lady " the advocate of all graces with God "—" gratiarum omnium apud Deum sequestram." [55]

Could the doctrine that Mary is the Mediatress of all graces be defined by the Church as a matter of divine-catholic faith? One of the conditions essential to such a definition is that the doctrine in question be contained formally—either explicitly or implicitly—in Scripture or divine Tradition. Many of those who have made a special study of the doctrine of Our Lady's universal mediatorship, such as Bittremieux [56] and Godts, C.SS.R.[57] believe that this doctrine is formally, though implicitly, revealed, and accordingly definable as an article of faith—and that, in the fullest sense, as embracing the actual dispensation by Mary of every individual grace. I agree with them, and I believe that the " Eve-Mary antithesis " with all its logical corollaries, is a revealed doctrine, and that this truth, especially as expounded by Canon Bittremieux under the designation of the " principium consortii " could furnish the basis of a solemn definition by the infallible magisterium of the Church that Mary has positively cooperated in the work of the Redemption and participates actively in the distribution of all graces.

However, theologians can only speculate on the definability of this doctrine; the decision as to whether or not it shall be defined rests entirely with those who by Christ's commission exercise teaching authority in the Church. It is apposite to relate in this connexion that in response to a letter sent by Cardinal Mercier a few years ago to all the bishops of the world requesting their judgment as to the definability of Our Lady's universal mediatorship, more than 450 replied in the affirmative, and only 3 in the negative.[58]

[54] Bittremieux, *op. cit.*, p. 152.

[55] In litteris 2 Mar., 1922; *Acta Ap. Sed.*, Vol. 14, p. 186.

[56] *Op. cit.*, p. 228.

[57] *De definibilitate Universalis Mediationis B. V. Mariae.* Other theologians holding the definability of this doctrine are named by Bittremieux, *loc. cit.*, and by Cleary, C.SS.R., *Irish Ecclesiastical Record*, May, 1929, p. 466.

[58] Bittremieux, *op. cit.*, p. 153.

Some might admit the theological definability of this doctrine, yet deem a solemn definition at the present time inopportune. For, they could argue, the solemn and infallible teaching power of the Church is usually exercised only when hostile attacks are threatening to destroy the security and the stability of the faith in the souls of Catholics. Now, this condition is not realized in the present instance, since all practical Catholics unhesitatingly accept Mary's universal mediatorship as a certain fact. Moreover, a solemn definition of this doctrine might result in a renewed attack on the Church by non-Catholics on the charge of Mariolatry.

Yet, it must be remembered that expediency is not a very important consideration to the teaching Church in deciding whether or not a certain doctrine shall be proposed as a dogma of faith. Motives of expediency such as we have just cited were alleged in great abundance against the definition of papal infallibility in 1870—but nevertheless, the Vatican Council defined this doctrine. The prime mover in the evolution of a Catholic doctrine from the stage of an implicit belief to the final glory of an explicit and defined article of faith is the Holy Spirit of Truth, guiding the consciousness of the members of the Church, both rulers and ruled, to the clear perception of a jewel of divine truth, hidden in the deposit of faith. When the Church has arrived at such a degree of explicit and unwavering acceptance of a truth as revealed by God, the teaching authority may opportunely define it as a dogma, even though there be no conflict to demand it, and even though those outside the pale of the Church may make a definition the occasion of unfavorable criticism. Surely then, those who believe that in the eternal decrees of God Mary has been assigned an active and important part in the work of the Redemption and in the application of its benefits can hopefully pray that in the near future it may seem well to those who exercise the magisterium in the Church of Mary's Son, and especially to the Bishop of bishops who teaches from the See of Peter, to incorporate among the truths held by all Catholics as articles of divine-catholic faith the doctrine that the Blessed Virgin Mary is the Mediatress of all graces.

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A GREAT CATHOLIC HISTORIAN.

John, Cardinal Lingard

1771—1851

THE REVEREND JOHN LINGARD, holder of the triple Doctorate of Divinity, Canon and Civil Law, under special Brief of Pius VII, created Cardinal *in petto* by Leo XII, the Father of Catholic English history, was born at Claxby, Lincolnshire, in 1771, passing away eighty years later at the Lancashire village of Hornby, in 1851.

He formed therefore a connecting link between pre-Emancipation England and the Second Spring of the hierarchy's restoration in his country, and that accretion to Catholicism threatened by internal divisions and dissensions during the time of transition, of the " new people " in converts from the Oxford Movement, foretold years previously by Bishop Challoner.

Lingard was the offspring of a village carpenter, married to a woman of Catholic stock, who later left his native village to settle in the ancient city of Winchester, where he achieved some success as a builder and contractor.

The future historian was born at a time when Mass was still said in secret, and the celebrating priest came to meet members of his scattered flock dressed in the countryman's round frock. Indeed it was customary then and for years afterward for Catholics to speak of the Mass as " prayers ", whilst Vespers and Benediction were almost entirely unknown outside of some great nobleman's mansion chapel. Catholicism of those days was mainly kept alive up and down the country by the Catholic squirearchy and its dependents, whilst Army, Navy and Parliament were all denied to confessors of a still proscribed religion.

The priest who at the time of the Lingards' arrival served the Winton mission was not slow to appreciate their boy's piety and talents, and even at this early age he was an insatiable devourer of history, for he applied to Bishop Challoner to allot him a burse at Cardinal Allen's foundation at Douai.

Curiously enough, this priest's successor was no other than James Milner, the famous Vicar Apostolic, who, despite his zeal and devotion for the Church in England and his untiring episcopal labors, proved a thorn in the flesh to many adherents of the Faith, and was for long one of Lingard's most inveterate critics and literary opponents.

It was at the early age of eleven that on the 30 September, 1782, John Lingard set out in the charge of two Irish clergymen for that seminary " beyond the seas " from which no less than one hundred and sixty anointed priests had issued to win the crown of martyrdom. This date remained ever most memorable to him and he tells us that in after life he never failed to celebrate each recurring anniversary by opening a bottle of his best wine.

Douai of those far-off days, known popularly as " Catholic England Beyond the Seas ", numbered no less than four English-speaking foundations besides the great nursery of Seminary Priests which had existed for two centuries less those fifteen years, 1578 to 1593, when it was temporarly removed to Rheims.

In addition to the Irish and Scots College, there flourished on French soil an Anglo-Benedictine monastery and an English Franciscan Friary.

Throughout the long wars which were waged between France and England and which indeed were in progress when little John Lingard crossed the Channel, the alumni of Douai preserved their ardent patriotism, despite an unceasing persecution meted out to followers of the Old Religion, and in fact it is recorded that on more than one occasion the civic authorities warned the college staff to restrain an almost too boisterous enthusiasm of their pupils on the news reaching them of some English victory.

At Douai John Lingard was to see for the first time in his life that fulness of Catholic life and practice to which he had, through conditions still maintaining in his own country, hitherto been a complete stranger. In that little bit of England across the sea there was no necessity for camouflaging the Adorable Sacrifice as mere " prayers ", or for the Church's sacred ministers to move about disguised. For the first time he was to assist at all the ornate ceremonies of his Faith unlopped and uncurtailed of all their usual adjuncts.

The second Douai which ended its French corporate existence when the Combes Government banished all religious, no exception being even made in the case of British subjects, was a secular college, and although in the case of Allen's foundation lay students were accepted, out of the hundred boys of Lingard's time, four fifths were preparing for Holy Orders.

It was in 1793, just before the general dispersal of the college as a result of French revolutionary activities, that John Lingard with three fellow students returned to his native land and for a time occupied the position of tutor to one of them, the heir of Lord Stourton, a Yorkshire nobleman and a leader of the Catholic laity in the attitude the latter had taken up with regard to the " protestation " proposed by the Government for acceptance on the part of those whom it was pleased to term " Catholic Dissenters ".

The Relief Act of 1778 allowed Catholics the legal possession of land, whilst the later Act of 1791 made it no longer a penal offence to celebrate or hear Mass.

As regards the protestation offered for general acceptance which contained declarations withholding acknowledgment of Papal Infallibility and condemning the Deposing Power, it was only natural that the bishops acting as vicars apostolic in England should be opposed to its wording, because, although the Infallibility of the Pope had not then been defined as a dogma of the Faith, it was, like the Immaculate Conception, a general belief of most theologians, and as regards the Deposing Power, many held it to exist, at any rate in the case of a Catholic country.

On the other hand the Catholic laity in England made much of the fact that the Government had distinctly laid it down that there was no question of an attack on the spiritual headship of the Pope in matters purely within the religious province. Eventually the protestation received the signature of the four vicars apostolic and fifteen hundred Catholics, including two hundred and forty clergy.

Lord Stourton had declined to join the Cisalpine Club, which consisted of men opposed to what they considered the excessive claims of an ultramontane section, but he remained a supporter of the views held by the dissolved Catholic Committee; and Lingard, from his association with him, not unnaturally inclined to similar opinions, although remaining absolutely orthodox on things that mattered vitally.

After a visit to his parents at Winchester, where he found a beautiful little church which had replaced the Mass shed, and the King's House, formerly filled with French prisoners of war, now sheltering six hundred exiled priests of that nationality,

honored guests of the English Government, he proceeded to Crook Hall, a somewhat drearily situated mansion in the county of Durham, become the English refuge of dispossessed Douai. It was indeed a home of Our Lady of Poverty and at one time there was only one cassock to be found in the whole college.

John Lingard was ordained priest on 18 April, 1795, by Dr. Gibson at York, returning for a while to Crook Hall as acting Vice-President.

August of 1794 saw the arrival of the exiled English members of the suppressed Company of Jesus at Stonyhurst in Lancashire. They occupied the mansion presented to them by Mr. Weld as they were permitted, under the general Papal rescript, to live in community, albeit in the costume of secular priests.

With the " gentlemen of Stonyhurst ", by which appellation Lingard invariably speaks of them in his correspondence, the historian maintained friendly but cautious relations, and he mentions with appreciation the loan of several rare books including the original manuscript of Father Gerard's famous history of the Gunpowder Plot.

There existed in Lingard's time amongst the secular clergy a certain want of warmth in regard to members of religious orders, and especially the great order which may justly claim to constitute the Church's militant vanguard, which in its case, even to this day, persists in a negligible degree amongst old-fashioned clergy in England.

In these modern times one can smile at Lingard's description of the Hon. George Spencer, the brother of an English Earl, as the most " methodistical " looking man he had ever met, when, as Father Ignatius of the Passionist Congregation, he called upon him and Lingard bluntly told him that the Passionists in coming to England had acquired the *auri sacra fames* of the country.

In 1806 appeared Lingard's *Antiquities of the Anglo-Saxon Church.* It met with much commendation even amongst Protestants. For over three years he was acting President of his college, which in 1808 removed from Crook to Ushaw, the present great northern educational foundation, at that time an unfinished house, to which he gave all his love and which he endowed with his available capital, and where his remains now rest.

The commencement of Lingard's *magnum opus,* the *History of England,* was delayed by the author's hesitation on account of the attacks made upon his *Antiquities of the Anglo-Saxon Church* by Dr. Milner, who, unlike Pius VII and his successor Leo XII, did not realize that a phraseology calculated not to offend Protestant prejudice was expedient under existing circumstances. He was anxious not to do anything which could possibly reflect adversely on Ushaw, and we find a letter from his lifelong friend, Charles Butler, encouraging him by a reminder of the animadversions often launched against the most renowned authors.

On 3 September, 1811, John Lingard left Ushaw for the little agricultural village of Hornby, eight miles from Lancaster, where he spent the remaining forty years of a long life, having declined the presidency of a college in England and the professorship of Scripture and Hebrew at Maynooth, in Ireland.

Hornby, a tiny village numbering at the time of Lingard's arrival scarcely more than four hundred inhabitants, is most romantically situated in the Valley of the Lune. The presbytery, a delightfully planned residence, surrounded by a walled garden, was built by Mrs. Fenwick of Hornby Hall, who had endowed the Hornby mission.

She herself was the heroine of a Government measure of restitution in her regard, having as a considerable heiress espoused a neighboring squire and, to help him financially, made over her estates to him. On his untimely death from an accident in the hunting field, childless and intestate, these lands which the penal laws against Catholics had prevented him from reconveying to his wife, were claimed by his brother and heir at law, Thomas Fenwick, a lawyer of Gray's Inn.

Fortunately, Mrs. Fenwick, a woman of energy and determination, supported by powerful friends, did not submit tamely to this injustice, and for fifteen years pursued her case with the result that a private Bill was passed by Parliament in her favor six years before the Relief Bill of 1778 put an end to such an eventuality for the future.

In this peaceful retreat, in the pleasant rooms furnished in Chippendale, with the gracious portrait of the donor in her blue dress looking down on him, and in the garden well-stocked with bush and wall fruit, bordered by the Kennet, a trout stream,

tributary of the Lune, John Lingard, with the care of only forty souls, had ample time to devote to that monumental work which was to bring him universal praise and the highest honor in the gift of Christ's Vicar. Small wonder that in this ideal spot, so admirably fitted to his literary tastes, he put aside the several opportunities of an episcopal mitre and sighed with relief when the passing of Pope Leo before publication of his Cardinalate prevented the possibility of his exchanging his playful title of Vicar of Hornby for residence in the Eternal City as a Prince of the Church *in Curia.*

The portrait of Lingard by James Ramsay shows him full face seated at his study table at Hornby with a quill pen in his right-hand, the left hand with its long, tapering fingers resting upon his chair arm. The face is clean shaven, save for slight whiskers, his hair curling naturally over a noble forehead. His dress, in those days of transition, was dark brown, with knee breeches and the white neckcloth which he consistently adhered to, even in later life when the Roman collar was coming into its own.

In 1817 Lingard accompanied his old patron Lord Stourton on a journey to Rome, after having spent eleven years working under difficulties on his *History*, access to the State Papers, at that time preserved in the Tower of London, being hedged round with many vexatious restrictions. But he was not the man to take anything on trust and, as Pope Leo XII declared at the Consistory in which he was created Cardinal Deacon, all his conclusions issued *ex nativis fontibus,* from original sources.

The account of his journey at a time when horse transport was the only means of locomotion affords interesting reading and the English historian was well received by the Secretary of State, Cardinal Consalvi, and less so, by Cardinal Litta, Prefect of Propaganda, who had doubtless been unfavorably impressed by Dr. Milner.

Lingard visited the Venerabile, the English College founded by Cardinal Allen, and found it half ruined and deserted, having been abandoned by the Jesuits since their suppression, and indeed marked by Cardinal Litta for annexation to Propaganda, a project vetoed by Pius VII, who considered the College to be still under the control of the English Bishops. It was mainly owing to Lingard's efforts that the English College at Rome was

reconstituted under secular clergy and Dr. Gradwell appointed President.

On his return to England Lingard was offered and refused a mitre, as coädjutor to Dr. Collingridge, Vicar Apostolic of the Western District. He based his refusal on the ground that as the vicariate had previously been held by a religious he felt that this precedent should be adhered to, and secondly that his work as a historian would be hampered by an episcopal appointment, the responsibility of which he felt himself unsuited to undertaking.

At Rome the restoration of the English College to the English Bishops duly took place, despite the efforts of the Jesuit General Grassi, who actually took possession of the building until reprimanded for doing so by Cardinal Consalvi, who recovered a great part of the library and 6000 crowns annually for the foundation.

On 3 May, 1817, the first three volumes of the *History* up to the reign of Henry VII were issued from the press and published at five guineas, and no less than 500 sets were sold in a fortnight. The author received a thousand guineas with the promise of £500 more on the second edition of the first part. Doctor Milner was not slow to launch a violent attack, and chose especially for criticism the statement of Lingard that Saint Thomas à Becket of Canterbury died *for what he thought was his duty*. He apparently did not realize that Lingard's work was a history and not a controversial work, and that it was intended to be read by the general public and not by Catholics only, and that it is the bounden duty of a historian to be impartial wherever possible.

Milner tried to get the work condemned by the Irish hierarchy, but signally failed, the Primate, Dr. Curtis, plainly approving the author's impartiality. Rome later endorsed the Archbishop's ruling, for Doctor Milner was ordered to cease any connexion with or contribution to the *Orthodox Journal* on pain of removal from his vicariate, and the Bishop obeying, the *Journal* very shortly thereafter ceased publication.

In his chapters on the vexed period of Henry VIII, Lingard especially shines by his treatment. Many people wonder why it was that the religious orders, with several noble exceptions,

yielded to the king's demands, these exceptions being the Carthusian Martyrs, Blessed John Houghton and his Companions, a single house of the Brigittine Nuns, an order which never lost its corporate existence and is now established in Devonshire, and the Observatines. Lingard replied to an inquiry, that the monks of the period were mainly a time-serving body of men who had lost the original spirit of their institute.

With the hall and the rectory at Hornby Lingard had ever the pleasantest relations, and it is worthy of remark that in the parish church is affixed a tablet to his memory subscribed for by his local Protestant friends, this being probably the first and only instance of a memorial to a Catholic priest in a Protestant place of worship.

Out of the first fruits of his literary labors he built the little church which still serves the Catholics of Hornby, and replaces the original chapel, actually one of the rooms in the presbytery.

In 1821 Lingard received a special Papal Brief, sealed with the Ring of the Fisherman, conferring on the learned author the triple Doctorate in acknowledgment of his educational, missionary and literary labors. Four years later he once more visited the Eternal City and met with a most flattering reception from Pope Leo XII, who presented him with the Jubilee medal in gold, whilst Dr. Poynter, the English Vicar Apostolic, at the same time received its replica in silver. This distinction led Lingard to surmise that a high honor was impending, as he had been given to understand that the Jubilee medal in gold was reserved to royal and ecclesiastical princes, although there is reason to believe that this assumption was erroneous, there being no actual evidence of such a precedent. On the other hand, the Pope showed a more than lively interest in the historian, inquiring particularly about the probable date of the History's completion and frequently expressing a desire that Lingard should come and reside in Rome.

In October, 1826, Leo XII held a public Consistory, at which after creating the four Nuncios at Paris, Madrid, Lisbon and Moscow Cardinals, he announced that certain others be reserved *in petto,* especially referring in his Allocution to one whom his Holiness described as being a man of great talents, a most accomplished scholar, whose writings drawn from original sources had delighted and astonished Europe.

It was generally thought in Rome that these significant words could apply only to the historian of England, and Dr. Gradwell, present at a dinner given by Prince Torlonia which included amongst its guests Baron Ancajani, the Pope's nearest relative, where the topic came up for discussion, when questioned as to Lingard's probable attitude, replied that he was certainly of opinion that Dr. Lingard fully deserved this honor but was likely to receive such news with less rapture than would the four Nuncios. Lingard most certainly did not desire the promotion, which would assuredly entail his permanent exile from his beloved Hornby, besides burdening him with the necessary state of a Prince of the Church which would be entirely foreign to his nature. That he appreciated to the full the benevolent feelings of His Holiness toward him and felt convinced that he was the scholar and author referred to in the Pope's Allocution, is proved by a letter of his many years later in which he expresses his gratitude to Leo XII, who had created him a Cardinal *in petto.*

The only other person to whom Leo's description could possibly apply was the Abbé de La Mennais, a brilliant but very erratic man, who had got himself into serious trouble with his own hierarchy and government by reason of his too ultramontane ideas and who, on a condemnation of a later work of his by Pope Gregory XVI, abandoned the Church.

Cardinal Wiseman, in his *Recollections of the Four Last Popes,* certainly supports the claim put forward on behalf of de La Mennais, but without sufficient reasoning, and without being acquainted with certain material facts. Certainly the secret of a reserved Cardinal's creation which dates in order of precedence from the reservation and not from its promulgation is an absolute secret known to the Pontiff alone. De La Mennais himself in his Correspondence relates a very apposite story in this connexion, of an ecclesiastic, so certain of being one of those reserved that he forthwith ordered his cardinalital robes, whereupon the then reigning Pope on hearing on it, declared "Let him sell the purple, lest the moths should get into it"!

On 13 April, 1829, the long deferred measure known as Catholic Emancipation received the Royal Assent, and Catholics in the United Kingdom were at long last relieved of most of

the disabilities affecting them, although even to this date the office of Lord High Chancellor is still debarred them.

In the intervals of his life's work on the *History of England*, of which the revision alone occupied another twenty years of his long life, Dr. Lingard found time for other historical researches. Amongst these was the case of Saint Cuthbert's body, which, originally buried in the precincts of Durham cathedral, was reputed to have been discovered in the year 1827. There has existed, and as a matter of fact still exists, a tradition that at the time of the rifling of the Saint's shrine by order of Henry VIII the relics of St. Cuthbert were removed to a secret burial-place, another body being left in the original tomb as a substitute, and that the secret of this hiding place has been handed down through the centuries to three members of the Benedictine order.

After minute investigation and inquiry, Lingard dismissed the theory of a translation of Saint Cuthbert, mainly on the grounds that at the time of the supposed removal in 1542 the cathedral was in the possession of secular clergy, the Benedictine community having been removed. He added that he believed the remains discovered to be the authentic body of the Saint, although he ascertained from an aged Benedictine monk that he was one of the three to whom the tradition was known.

Pope Leo XII's death in 1829—without his having disclosed the actual name of the Cardinal specially referred to in his Allocution of 1826—relieved Doctor Lingard of the probability of his having to quit England, and the following year saw the publication of the final volume of his *History* which concluded with the reign of James II.

Dr. Lingard was destined to live to see the restoration of a Catholic hierarchy in his native country as well as the rise of Tractarianism and the Oxford Movement, which, although it certainly gave many converts to the Church, retained several distinguished men in the Anglican Communion.

In his view of the Anglican claim to Apostolic Succession he foreshadowed the matured judgment of Leo XIII, holding the "intention" of the Reformers to be wholly insufficient, and that the continuing practice of the Church, even before the future bull of condemnation, was to treat Anglican ordinations as temerariously doubtful at the very least.

The temporary storm of protest which followed Cardinal Wiseman's famous letter from the Flaminian Gate did not surprise Lingard, although he believed it from the first to be destined to die down, as it very quickly did. He disapproved of the title, Archbishop of Westminster, on the ground that the Westminster bishopric had been a creation of Henry VIII, and somewhat fancifully suggested the title *Sancti Georgii in Pratis*, of Saint George-in-the-Felds, from Pugin's masterpiece, the Cathedral of Southwark.

He retained too the prejudices of the old-fashioned pre-Emancipation priest, for what he described as " les petites devotions ", which did not commend themselves to his naturally ultra-conservative character.

Cardinal Lingard passed away as doubtless he would have wished, amid the actual scenes of his literary labors, for a persistent attack of asthma prevented his going to bed during the last fortnight of his life, and it was reclining on his library couch, amongst his books, that he passed away a few minutes before midnight, 17 July, 1851.

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APOLOGETICS, AN ART AND A SCIENCE.

DISTINCTIONS are always supposed to be more or less invidious to the modern mind. They are, however, still as important as ever for accurate and successful intellectual procedure. And, now that the impetus has been given to the movement for the renewal of apologetical endeavor in the United States, there is a real and even a crying need for a capital distinction in the field of this activity. A great deal of the uncertainty and the misunderstanding incidental to the inception of this movement has been due to the confusion of the more practical with the more speculative portion of the study, or with what we may call the art and the science of apologetics. Each of these has its own place and its own importance, and each is vitally necessary for the man who expends his energies in the defence and the propagation of the Catholic faith. Moreover, the recognition of the distinction and of its consequences is even more requisite for the movement as a whole than it is in the case of the individual.

Dr. Francis Augustine Walsh, O.S.B., in his very able and enlightening article in the September 1935 issue of THE ECCLESIASTICAL REVIEW makes this statement of the purpose of apologetics: "Catholic apologetic aims primarily at convincing non-Catholic minds of the truth of our religion. It has also certain secondary aims: it seeks to disarm prejudice, to create a tolerant, if possible a friendly attitude, on the part of non-Catholics; it also aims to fortify Catholics themselves against the influences of non-Catholic or anti-Catholic presumptions or mental atmospheres." [1]

To convince the non-Catholic mind of the truth of our religion necessarily involves these two distinct branches of endeavor, the one primarily speculative,[2] the other intensely practical. The first we know as scientific or theological apologetic; the second is the art or the function of presentation. It is perfectly possible to study one or the other separately, but the movement as a whole has a vital need of both. The first is scientific in the strict sense of the term, proceeding according to the finest exigencies of logic. The other is, in all the richness of the term, rhetorical.

[1] P. 251.

[2] Cf. Jacques Maritain, *De la Philosophie Chrétienne*, Descleé, De Brouer et Cie., Paris, p. 92.

The Science and Its Necessity.

It is rather obvious that there can be no serious attempt to convince anyone at all of the truth of our religion unless we are fully aware of the manner in which our religion can be so presented to an outsider. The source into which we are to inquire is the religion itself, in all its richness and complexity. We are to present this, not merely as something that is good, not merely as something that satisfies certain legitimate human longings and desires, but as true. Truth, as such, is to be found in statements and assertions, and as a result we are to present and to defend the doctrines and teachings that go to make up our faith.

We accept these assertions as the object of our Catholic faith; that is, we assent to them on the authority of God, who has revealed them and who can neither deceive nor be deceived. But the problem of apologetics is to present them to those who are devoid of faith, and to present them in such a way that these people will be convinced that they are true.

Thus the limitations and the necessity of the science of apologetics stand out from the very statement of the problem. Apologetics is directly concerned with our religion, and with nothing else. Our doctrines are to be presented, and can be presented to the non-Catholic mind as true, in such a way that this non-Catholic mind will not fail to be convinced of their veracity.

The necessity of the truly scientific approach arises from the fact that the doctrine of our faith is to be directed in this manner to a mind that is not illuminated by the mysteriously beautiful light of divine belief. The only other conviction that this mind can possibly acquire is the certainty of evidence. If the mind to which we are addressing ourselves is not endowed with faith, it is our duty to bring it to see, in some manner or other, that the doctrines of the Catholic Church are really true. Then it is strictly incumbent upon us to study that doctrinal content with all due accuracy and precision, in order that we ourselves may understand under what aspect it presents *evidence* of truth.

The Central Point of the Science—Credibility.[3]

The non-Catholic mind, as such, cannot attain to the conviction of the truth of our religion as something that mind accepts as believed. Were that mind to be endowed with belief, it would cease to be a non-Catholic mind. Neither, quite evidently, can the content of our religious teaching be presented as something directly evident, as something within the compass of human mental activity in its ordinary and natural stages. The truth of which we are to persuade the non-Catholic mind is nothing more or less than the hidden mystery of revelation, something that is beyond the range of man's speculation, or the inquiry of any creature whatever. Since, in the case it is not believed, and it cannot be understood naturally, the only certitude that can attach to it is the certitude of credibility, the certainty that this doctrine is really and truly worthy of rational belief. In this way credibility is the specific object that is attained in the science of apologetics. This study will be the inquiry into our faith from the point of view of its evident credibility. Certain corollaries must immediately be taken into account.

Certitude in the Science.

This credibility is a real and essential property of the Catholic doctrine. The message that we profess and defend carries with it the indices of its own reliability.[4] The science, then, in which these indices are ascertained and evaluated can and must conform to all the demands of scientific methodology. We aim, not merely to persuade those outside the fold, but to convince them, and this is evidently impossible if the evidence itself is not convincing. Organized doctrine that is at once certain and evident, at least so far as its derivation from the principles from which it proceeds is concerned, is scientific.

It is well to note that this certitude pertains to the science itself, and the science of apologetics is concerned with the credibility of Catholic doctrine as a whole, and not merely with an isolated statement of the doctrine.[5] The defence and conse-

[3] Cf. Gardeil, *La Credibilité et l'Apologétique*, Gabalda, Paris 1928 (3rd edition) pp. VI, 210 seq.

[4] *Ibid.*, p. 66, (b).

[5] *Ibid.*, p. 210.

quent elaboration of any portion of the Catholic faith are better known as an apology. Moreover, it pertains to the evidence of credibility in its completeness, and thereby is not in the least prevented from utilizing certain arguments and reasons that in themselves have only a probable force. In the science of apologetics there can be, and as a matter of fact there are, many indications, pointing to the credibility of our religion, that are scientifically insufficient in themselves. But, these have only an illustrative or more properly an ancillary function. The science apodictically demonstrates that credibility, to the utter satisfaction of scientific method. In other words, it is competent to recognize, to see with and in the teaching of the Catholic Church the unmistakable evidence of its own divine authorship.

The Structure of the Science.

Credibility is nothing other than that property which some doctrine exhibits, which renders it the legitimate object of rational belief. Now, a thing can never be the object of belief if it is understood, or seen with the eye of the mind, but only if it is presented or revealed as true by someone else. Our religion, if it is to be accepted at all, is only to be received as the object of a testimony that is divine. Then the science of apologetics must give in its ensemble unmistakable indication that the Catholic faith or the body of our doctrine was actually revealed by God Himself.

Such a demonstration in no way affects the intrinsic supernaturalness of our religion. To see or to be able to see that God really revealed the Catholic faith is not at all the same thing as accepting that faith on the word of God. The one is and must remain in the order of prolegomena; the other pertains to the very organism of the supernatural life. The judgment of credibility is certain. Moreover it is not elicited without the influence of divine grace, predisposing an individual to the acceptance of the divine life that is offered him. But it is and it must ever be on a plane apart from the act to which it leads.

We cannot, for instance, reduce the act of faith to a conclusion, to which the scientific structure of the apologetical inferences will be the premises. It is not at all legitimate to conclude that because Catholic teaching includes the doctrine of the Most Blessed Trinity, and because apologetics demonstrates conclu-

sively that Catholic doctrine is revealed by God, who is alike incapable of being deceived Himself and of deceiving us, we formulate our " credo ". A syllogism or a science does not result in an act of belief, but in an act of understanding. That syllogism draws only the conclusion that the doctrine of the Most Blessed Trinity was revealed by God, who is omniscient and perfectly good. The will, and the will aided and directed by God's grace, must determine the assent of faith. The motive of faith is not, and can never be evidence, even the evidence of inference. It must be the testimony of another, and in the case of the Catholic religion, that other is God.

The Procedure of the Science.

Taking the idea of credibility as its central point, the scientific apologist goes on to investigate those notions that are inherently connected with credibility. Naturally enough, these center around the concept of revelation or testimony. The inquiry begins with the questions of the nature, the possibility and the kinds of divine revelation. It continues in the matter of the need of that revelation, and then passes on to the discussion of the all-important phase of the criteria of that divine testimony. These are the seals, the properties by which a message could be recognized as of divine origin. Finally, the Catholic message and the Catholic religion are examined in terms of these ascertained criteria.[6]

Far too frequently we hear complaints against what is termed the inefficacity of the old-fashioned apologetics, and its supposed isolation from the fields of modern thought. There exists a feeling that this process is over simple, and that it neglects altogether to sound the depths of our intellectual vision. Quite possibly these objections would be valid were they directed toward certain courses and some manuals of apologetics. However, we must not lose sight of the fact that in one way apologetics is similar to every other science that is at all worthy of the name. In every phase of scientific inquiry there are varying depths of penetration into what is, in any event, a certainty. After all, criticism of the science of apologetics from this point of view would be no more sensible than a condemnation of

[6] Garrigou-Lagrange, *De Revelatione per Ecclesiam Catholicam Proposita*, Ferrari, Rome, 1929, (3rd edition).

natural theology based on the fact that all the manuals in this study have not the depth and the penetrating insight of Garrigou-Lagrange's *Dieu.*

The criteria of revelation, personal and objective, intrinsic and extrinsic to the doctrine under consideration are of no mean complexity. To classify and to understand these criteria is not the work of a summer course, or, for that matter, of a seminary first year. It is the work of a lifetime. And, if there should be what the French would call " une vue simpliste," in matters of apologetical import, the fault is no way attributable to the science of apologetics, nor to the Scholastic method, but rather to the neglect and the misunderstanding of these.

The Place of the Science.

There can be no real mastery and success in the field of apologetics without a clear understanding of the place that this science occupies in the hierarchy of intellectual endeavor. It might seem at first sight that the question of placing our apologetic in the field of theological speculation or in the realm of philosophy was of very little moment. Actually, the solution is of radical importance. If our apologetic were purely natural in scope and in constitution, it would be subjected to the exigencies that govern the laws of philosophical inquiry. If it is a portion of theology, it has a dignity and a procedure that are proper to it in that capacity.

As a matter of fact, Catholic apologetics, as a science, is nothing more or less than a portion or rather an aspect of theology.[7] It is the expression of the sapiential function of theology, of its proper activity in virtue of the fact that it is supreme among the human sciences. The supreme science must be equipped to defend and to justify its own procedure and its principles. Apologetics itself constitutes the justification of Catholic faith, the principle from which all that is theological learning is derived. The things with which scientific apologetics deals of necessity are things that are treated properly only in the line of theological thought.

Moreover, there is the most important reason why apologetics must be recognized as what it really is, a part of the theological

[7] *Ibid.*, p. 52 et seq.

inquiry. Doctor Walsh, in his article already mentioned, was insistent on the fact that Catholics are altogether too willing to be satisfied with the accomplishment of the secondary ends of apologetics, preëminent among which is the bringing about of an attitude of tolerance, or, if possible, of friendliness. Desireable as that end may have been at one time or another, it is not, and can never be the primary end of the science of apologetics. If it is accomplished at all in the line of apologetical scientific endeavor, it is only as something quite incidental and unimportant. The duty and the work of the apologist is to present the faith, not in any generalization that is harmless in its very vagueness, but exactly as it is. It is the faith itself that is to be studied and presented, and the study and the investigation of the faith itself is nothing other than theology.

A Non-Theological Apologetic.

Father Gardeil, eminent amongst the modern masters of apologetics, is ready enough to admit the possibility, or even the existence of a *practical* scientific apologetics that is non-theological in scope, although it is of course subordinated to the exigencies of theological speculation.[8] A science of this kind would derive its unity and essence, not from the consideration of one thing, as the credibility of Catholic doctrine, but from the intention of one end, the search for the true message of God. This scientific, non-theological apologetics would begin with the establishment of the existence of God, as demonstrated in the science of metaphysics. It would proceed to the investigation of the attributes of God, in so far as these can be known in the light of natural reason, what we know God to be, or more properly not to be, from the consideration of His creatures. It would then establish and point out our dependence upon God, and the obligations that are incumbent upon us in virtue of this dependence. It would treat of the necessity of obeying God, of the possibility, the nature and the criteria of divine revelation. Then, through a search among those doctrines which claim divine origin, it would inevitably arrive at the realization of the credibility of the Catholic doctrine and religion.

[8] Gardeil, *op. cit.*, p. 230 et seq. Father Gardeil points to the *Propaedutica* of Cardinal Zigliara as a tentative along this line.

This type of apologetics offers the advantage of an unbiased approach to Catholicism through a scientific channel. From its eminently practical character it is rather one method of Catholic presentation than the science of apologetics. It is not, and it must not be considered to be the only approach to Catholicism; indeed, it is quite doubtful whether it has ever proved of any tremendous efficacy or not. This method is at the disposition of the true and theological science of apologetics.

The Art of Apologetics.

The primary aim of apologetics is to convince the non-Catholic mind of the truth of our religion. The science of apologetics is absolutely necessary for the attainment of that object, but the art or the effort of actual persuasion is no less requisite. After all, the non-Catholic mind must actually be approached with an effort of persuasion, and only if that effort is successful will the conviction be established. The process of bringing the non-Catholic mind into contact with Catholic truth is the province of the art of apologetics. Once that demonstration has been established, the act of faith does not necessarily follow. Faith is a gift of God, one for which no previous intellectual training, even one that is brought about through the influence of grace itself, is an adequate preparation. But it is our duty to make that presentation, and to make it as perfectly and as efficaciously as we can, and as the dignity of the subject matter deserves. It is along these lines that American apologetics must make its greatest strides.

The ordinary text book of scientific or theological apologetics is quite valueless as a method of apologetic approach. It is our duty to study the methods of presenting Catholicism that are at all effective in our own time here in America. These are to be coördinated and applied, if the aim of the apologetical movement is to be attained—the diffusion of our faith in our own country.

The art of apologetics has always centered its fire on the demonstration of man's need of God, and of the Catholic faith. It points out the utter barrenness of human life outside of the love and the service of God.[9] In the face of individual and

[9] Maritain, *l. c.* Maritain maintains that Blaise Pascal is *facile princeps* among the exponents of applied apologetics.

social initiative and desire it asserts that men may have either God or nothing. But, it is important to see that the certitude of the individual demonstration in the art of apologetics need not be apodictic at all. Here the exigencies are not primarily objective, but subjective and personal. The subject is to be convinced, and the reason that would influence one man would not necessarily have any preponderant weight in the case of another. The motives that determined the adherence of a Newman would be of little avail if used in the case of another Arnold Lunn. The characteristic temper of one generation and locality is different from that of another, and it is our work to ascertain the reasons that are the most cogent, if not the most powerful scientifically, in our own. Fortunately we have an unusually rich group of *livres de conversion* to aid us in our task. With these and with the invaluable experience of those who have been most successful in the presentation of Catholic doctrine, there should be no special anxiety about the future of apologetics in America.

The outstanding need we have is the need of a greater attention to the details of the theological and scientific branches of apologetic endeavor. As a people we are far too prone to underestimate the value of works of penetration, as opposed to works of diffusion. The apologetical movement in America can never enjoy its full measure of success unless there is a corresponding progress along the line of the appreciation and the study of the speculative and the theological portion of the work. The movement will need more solid intellectual fare than text books of the high school or college type.

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PAGANISM AND CHRISTIANITY: THE LITERARY ATTACK.

IT IS AN ATTRACTIVE if dangerously facile exercise to attempt to draw parallels between different periods of the world's history, and though much fruitless ingenuity may be expended in this way, it may be claimed for this method that by it certain aspects of a period or a civilization are, or may be, thrown into greater prominence, even if the ends of true history are not thereby served. At any rate it is a familiar enough practice with the historian to emphasize the resemblance between the Roman empire and our modern world, and it may serve to introduce the subject of this present essay to have recourse once more to this trusty gambit.

Let us, then, in studying the writings of the pagan adversaries of early Christianity, suggest a parallel between the pre-Nicene Church in the Roman Empire and the post-Reformation Church in England. In both cases we begin with a period of official persecution and repression, side by side with which goes a violent onset of popular misrepresentation—often of the grossest sort—and, together with that, a widespread social ostracism. In our own case, the persecution and to a large extent the social ostracism are at an end, if only, it may be, for the time: but the popular misrepresentation dies a harder death. The chief weapon employed against us to-day is, however, that of literary propaganda—the vaporings of our Grub Street Calibans. Turning back to the early Church, we find that during the first century of its existence it was regarded by the intelligentsia of the Roman-Hellenistic world as too gross or too merely freakish to be worth powder and shot. It was *exitiabilis superstitio,* another of those monstrous and shameful things that made their way inevitably to Rome. It provided Tacitus with a typical paragraph and a couple of epigrams: beyond that he cannot have been very interested. The younger Pliny, in the course of his official duties in one of Rome's Eastern provinces had to investigate the whole business: and his " reaction " clearly is one of somewhat pitying tolerance coupled with some surprise that it should be necessary to persecute such an inoffensive, if obstinate, body of people. It is only with the middle of the second century that the intellectual world begins to awaken to the fact that a force to be reckoned with has made its appearance.

Though it is impossible to attempt more than the barest outline of that "intellectual world," something must be said to put into their context the writers with whom we shall have to deal. It is necessary then to see in the cultured classes of the great cities of the Roman empire during the second and third centuries a world at once intellectually very self-conscious—what our modern jargon calls "highbrow"—yet marked with the moral decadence which often accompanies such a frame of mind: profoundly superstitious and tolerant of every extreme of mystical nonsense, and at the same time cynical, sceptical, and utterly disillusioned. The towering structure of Platonic thought, with its insistence on the supreme reality of the objects of knowledge, had been sapped by contact with the undisciplined and wholly fantastic speculation of the East and in the hands of lesser men was crumbling away in futile debate. In Alexandria especially and the towns of Asia Minor had arisen schools teaching an esoteric γνῶσις and weaving a wild nightmare of countless hierarchies of being. The new faith itself was not immune from the infection and even in St. Paul's lifetime there is evidence to suggest that the new tendencies were affecting the Christian communities. Certainly, with the turn of the century, heresy was prevalent, and one of the difficulties which the Church had to encounter in her apologetic was that to her were attributed erroneous and often silly views held by heretical and false sects which claimed the name of Christian.

Celsus.

Of the specifically anti-Christian writings of this period none has survived in its entirety, and there is only one writer whose work we can safely affirm we possess largely as he wrote it. This is the Platonic philosopher Celsus, and his work is preserved to us in the long refutation of it which Origen wrote, and in the course of which he quotes copiously from his adversary, often giving in full the objection which he is about to answer. We know the title of the work—The *True Account*—ἀληθὴς λόγος—but about the personal history of its author we are very ill-informed. It seems likely that he lived during the second half of the second century—scholars put the date of his *True Account* at 178/9 A. D.—and such evidence as there is goes to connect him with Egypt or its neighborhood. At any rate, his

work was considered of sufficient importance some seventy years after its first appearance for Origen to undertake a lengthy refutation of it, perhaps in the year 248. To this refutation we owe all our knowledge of the original work. It is of interest that Lucian of Samosata dedicates one of his satirical essays to *a* Celsus, who may be our anti-Christian philosopher. Lucian describes his friend as being remarkable " for his wisdom and love of truth, gentle and virtuous in character, and of a placid and friendly disposition." If all this is true, then Celsus will be an early example of a man of culture and refinement who loses all sense of proportion and fair-play when he comes up against the Catholic Church. One is tempted to pursue the historical parallel in detail and compare him to Dean Inge.

The ground covered by Celsus is considerable and only the merest outline of his method can be sketched here. In the first two books he introduces a Jew disputing against the Christian Gospel story and then in the remainder of the work takes up the argument in his own person, drawing objections to the Christian faith from grounds more generally philosophical. But all through the work the reader cannot but be impressed with the longevity of the traditional antiChristian dialectic, and it seems likely that if the modern rationalist critic could only be brought to realize that a poor benighted Levantine was saying the same sort of thing seventeen and a half centuries ago, he might blush for his thesis. Let us look at a few of the objections brought by Celsus.

The Jew whom Celsus employs as a stalking-horse, repeats the blasphemous account of our Lord's conception current amongst his fellow-countrymen, and then goes on to describe how, " after His birth, he hired himself out as a servant in Egypt on account of his poverty, and having there acquired some miraculous powers, on which the Egyptians greatly pride themselves, returned to his own country highly elated on account of them, and by these means proclaimed himself a god." As regards the story of the massacre ordered by Herod at Bethlehem: " If this was done so that you might not reign in his stead," Celsus triumphantly argues, " why, after you reach man's estate do you not become a king? " He then goes on to describe how " Jesus, having gathered round him ten or eleven " (why ten or eleven?) " persons of notorious character, the very wickedest of tax-

gatherers and sailors, fled with them from place to place, and obtained his living in a shameful and importunate manner." Needless to say, Celsus cannot pass over the miracles of the Public Life in silence, but his attempt to explain them away is pathetic. " Let us believe that these were actually worked by you," and then he goes on to argue that there is nothing more in them than in the tricks of jugglers and magicians who " for a few obols, will exhibit expensive banquets and tables and dishes and dainties having no real existence, who will set moving as if they were alive creatures which are not really living animals but which have only the appearance of life." The shoddiness of the argument is patent: yet is it any worse than a score of attempts made to avoid having to admit the fact of the miraculous in Christianity?

Of the same *genre* are his attempts to discredit the whole story of the Resurrection. Christ, he says in substance, foretold His Resurrection. Well, analogous stories are told of the Scythian Zalmoxis, of Pythagoras, Rhampsinitus, Orpheus, Protesilaus. It is our friend the argument from Comparative Religion. You remember Fr. Ronald Knox's remarks about this type of argument: " The formula of this method is quite simple: it consists in emphasizing the resemblances between the various aspects of the heathen and of the Christian religions while you conceal the differences. Thus when we have been told that the Todas add a fresh supply of milk to the remains of the sacred milk left over from yesterday, we are expected to compare this with the sacred fire of the Vestal Virgins, and the necessity for the ordination of priests by a bishop." Having thus anticipated Frazer and his satellites, Celsus next forestalls the arguments of Baur and Renan in their attempts to discredit the evidence for the historicity of the Resurrection. " Who are your witnesses for the Resurrection?" he asks. " A frenzied woman, a visionary, or a person suffering from auto-suggestion: or else it is vouched for by a party of self-interested liars."

With such arguments Celsus fills up the first portion of his *True Account,* and then takes up the story in his own person, the Jew disappearing from the picture. That the Jew was indeed no more than a useful figure in whose guise Celsus hoped to score a few debating points and that he had no more use for Judaism than for Christianity, is amply shown by the fact

that later on in his work he contemptuously lumps together Jews and Christians, comparing them, in an elegant passage, to a horde of frogs holding council in a marsh or to worms crawling together in the corner of a dunghill. When he comes to deal with Christianity on more general lines, Celsus makes great play with the argument about the ignorance and obscurantism of the Church. He displays all the intellectual arrogance and snobbery of the typical rationalist who will admit no value to anything outside the narrow categories of pure reason or experiment, and is completely blind to the existence of the supernatural. "Christians," he declares, "banish thoughtful men from the teaching of their faith, inviting only the foolish and slaves." "They proclaim: 'Let no man of education, wisdom or judgment approach: all these qualities we consider bad: but the unlettered, foolish, uncultured, childish, approach with confidence.'" He compares them to "professional entertainers at street corners who attract crowds of children, slaves and the feeble-minded." And so on. Again one is reminded of the recent Dean of St. Paul's who, discussing the distinguished writers converted to the Catholic Church of late years, dismissed them with the superb phrase: "none of them perhaps of the first rank".

One specific instance which seems worth quoting of this superior attitude on the part of Celsus occurs at the beginning of the Sixth Book, where he compares the style of Plato with that of the Bible. The argument presumably is that because Plato can write much better Greek than St. Mark he is a better guide to the eternal verities, and knowing all about Future Conditions is clearly bound to be right when he tells about the next life. The reasoning is not very cogent. One's only regret is that instead of Origen—ponderous, it is to be feared, and something of a Philistine—the refutation of Celsus might have fallen to someone with a lighter touch.

Perhaps the most interesting portion of the work from a general standpoint is that refuted by Origen in his Fourth Book. Celsus is here arguing against Christianity on the ground that it teaches a wholly unwarrantable doctrine of the superiority of man over all other creatures, and though his line of thought is not clearly indicated in Origen's answer it seems fairly obvious that Celsus was employing a type of argument often met with

in the more popular evolutionary writers. Basing his argument on a passage of the *Timaeus* to the effect that God creates only immortal things, mortal things being the products of others, he goes on to urge that, since there is no essential difference between human bodies and those of frogs, worms and bats, it is wrong to place man in a higher category than the so-called lower animals. In fact, in a later chapter he argues that it may be as true to say that we are created for the benefit of other creatures as that they are to serve our needs. Finally, to show how alarmingly Celsus can descend from the heights of normal philosophical speculation to the depths of gross superstition and credulity, he declares that eagles and serpents are superior to us in the knowledge they possess of the medicinal properties inherent in certain herbs and stones! Origen does rise to the occasion this time: "If," he says, "I cared to take up this point with Celsus, I might quote Solomon in the Book of Proverbs: 'There be four things, the least upon the earth, yet are they wiser than the wise: ants, which have no strength yet store up food in the harvest time: conies that are but a feeble folk, but have made their dwellings among the rocks; locusts that have no king, yet do they march in order at one command; and the spotted lizard that props himself upon his hands and being easy of capture dwelleth in the fortresses of a king.'"

It is not possible to pursue Celsus further down the labyrinthine ways of his tortuous dialectic. He has much more to say —about the Mosaic cosmogony, about the Old Testament prophecies and their relation to the oracular shrines of paganism, about the degradation of the Godhead implied in the doctrine of the Incarnation, about the derivativeness of the Christian beliefs: thus the notion of heaven, he says, is obtained from Homer and Plato—though he spoils the effectiveness of this argument by going on to urge Christians to follow the teaching of "divinely inspired poets, men and philosophers"—in particular Plato. Unfortunately for his own case, the more fundamental the question at issue the more bitter and sarcastic becomes his tone, so that we are left with the impression of a man determined to ridicule and belittle Christianity at all costs. Of course, it must be borne in mind that we only see Celsus as Origen lets us see him, and it is just possible that there was more depth and seriousness in his onslaught than Origen suggests. But we are given

enough evidence in the way of direct quotation to enable us to appreciate the great bitterness of Celsus's attitude, a bitterness which makes us feel that Celsus was, if not sinning against the light, at least uncomfortably aware that the demands of Christianity upon his allegiance were greater than he cared to admit.

In this respect the attitude of his friend and contemporary *Lucian* is strikingly different. We might have expected from the pen of that mordant satirist—the Aldous Huxley of the ancient world—a wittily irreverent dialogue, exposing what he conceived to be the falsity and shams of the Christian religion. Not so. Apart from two passing reference to the Christians in which they are classed with Epicureans and ἄθεοι—which means in the context little more than Nonconformists—as rejecting a certain religious charlatan named Alexander, the only considerable passage dealing with them is written in a tone of gentle irony, rather ridiculing their simplicity and detachment, but suggesting no moral defect of any sort and imputing none of that sham religiosity such as Lucian loved to pillory. Either, then, Lucian had not come into personal contact with the Christians—which seems difficult to believe—or he had been genuinely impressed by their unworldliness and generous charity.

Philostratus: Porphyry: Hierocles.

Celsus has been treated at such length not only because he is the only one of these early anti-Christian writers who has come down to us in anything like completeness, but also because his work is typical of the pagan propaganda of the time. Three other names call for some mention.

The first of these, Philostratus, (b. c. 180 A. D.; d. c. 245) wrote a life of a certain Apollonius of Tyana, who had been a sort of itinerant Pythagorean prophet and wonder-worker during the second half of the first century A. D. Philostratus composed an astonishingly circumstantial account of the marvellous life and journeys of this man, beginning with the traditional miraculous apparitions to his mother before his birth, and including details of exorcism and raising from the dead, of prophecy and escapes from prison—we are told that for the benefit of a fellow-prisoner he drew his leg out of its fetters and put it back again, just to show that he could do it—of a species of ascension into heaven and of a later apparition to a young man who had

doubts about the immortality of the soul. The remainder of the highly colored romance need not detain us—it is quite as entertaining as Baron Munchausen and about as plausible—but it seems difficult to believe that this work, put together during the second decade of the second century, is not a deliberate if distorted imitation of the Gospel narrative. Whether, as some think, it was written to supply a " felt want " in paganism and to show that it was not inferior to Christianity in the matter of miracles, or whether Philostratus sought to discredit Christianity by such an outrageous parody of the life of its founder, is not clear. Against the latter view may be set the argument that in such a credulous age—men had to have *some* substitute for the modern newspaper—it was by no means certain that the life would be taken as a rich jest, and in point of fact, Hierocles, of whom we shall speak shortly, was apparently prepared to stomach all the marvels attributed to Apollonius by Philostratus.

Porphyry of Tyre (b. 232/3 A. D. d. c. 303 A. D.), the greatest Neo-Platonist after Plotinus, is important for our present purposes as having written an anti-Christian work in fifteen books which was answered by Eusebius as well as by others. His method was to take the Scriptures, and by pointing out errors and contradictions in them to explode the Christian belief in their inerrancy. It is impossible to go into detail here, but it may be worth mentioning that it is to Porphyry, it would seem, that we owe the view, so fashionable among non-Catholic Biblical scholars, that the book of Daniel was written not by the prophet whose name it bears but by a writer who lived in Judaea in the reign of Antiochus Epiphanes, so that much of its supposedly prophetical matter becomes mere history. Lastly, it is not irrelevant to note that Porphyry also wrote a life of Pythagoras, apparently with the intention of raising the already half-legendary Greek sage to some sort of equality with the Founder of Christianity.

The third name was that of Hierocles who was born in Caria about the year 270 and rose to hold high office in the Imperial administrative system, eventually becoming governor at Alexandria where he carried out savagely the persecution of Christians ordered by Diocletian. He is the author of a work entitled Λόγος φιλαλήθης πρὸς τοὺς χριστιανούς.—A Discourse of a Lover of Truth against the Christians. This was made up partly of

Scriptural difficulties and alleged contradictions, partly of a comparison between the life of Apollonius of Tyana, already referred to, and that of Christ. Whether his choice of title was a delicate compliment to Celsus, whose Ἀληθὴς Λόγος it echoes, just as its contents, if we are to believe Eusebius, embody much of Celsus's Scriptural exegesis, we cannot be certain, but it seems not improbable. The implication in both, the suggestion of a disinterested love of truth for its own sake, is typical of the anti-Christian rationalist of all ages.

The name of Hierocles brings to an end the story of the attack of intellectual paganism on Christianity. It is true that Julian the Apostate is to inveigh against the hated name later, though he represents not a tendency of the age but an episode. The triumph of the Christian revelation is at hand, and not the least striking feature of that triumph is this story of how the good news that came out of despised Judaea defeated, not just the might of the Caesars, but the attempts of philosophical schools and of men of culture to resist it and to ridicule it.

> "Thou canst not think a mere barbarian Jew,
> As Paulus proves to be, one circumcised,
> Hath access to a secret shut from us?"

Such was the attitude of the world of letters. How little did Celsus think that his words would only survive because a Christian apologist though it worth while to answer him!

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THE CATHOLIC EVIDENCE GUILD AND SEMINARIANS.

THERE HAS ALWAYS been an imperative need for some practical application by the seminarian of the truths acquired in the seminary. Throughout his course, the seminarian becomes acquainted with a variety of formulae—the rules of catechetics and oratory, the methods of apologetics, the solution of philosophical problems. Yet at the end of his course he may be as unfit to grapple with the problems and duties of his sacerdotal office as the graduate of a medical school with the problems and duties of a doctor. Wherefore the truth of the remark, both an excuse and an indictment, " Well, he is only a young priest." This is not a condemnation of seminary training; certainly I have not the slightest intention or justification for criticism of any seminary directors. Nor is this intended as an arraignment of the younger members of the clergy, collectively or individually. It is a plea to have seminarians avail themselves of a much needed complement to the course received in the seminary, just as a young doctor undergoes an internship that is calculated to acquaint him with the application of the truths learned in medical school. Much has been accomplished along these lines by teaching in summer schools and visiting the sick in hospitals, but work in the Catholic Evidence Guild offers a far greater opportunity than these activities. Active membership in the Guild is not a panacea for every need of the seminarian, but it is effective in developing the latent powers of the future priest, cultivating the virtues, natural and moral, and correcting many faults.

Learning to speak to a crowd is an excellent means (if it can be borne) of sharpening, if not acquiring, tact. Some may contend that tact is not a talent; but certainly talent is useless without tact. The rawest tyro in the Guild knows that a non-Catholic cannot be convinced by bludgeoning him with arguments: " pugilistic " apologetics is rarely helpful. Often the surest road to a truth is the longest. The easiest method of disproving the fallacy of private interpretation of the Bible is expounding the whole Catholic teaching, thus including the doctrine of authoritative interpretation. Often it is found that the most effective method of demonstrating the injustice and stupidity of prejudice is by submitting to it. I have in mind an

incident that occurred during the past summer: a bigoted apostate Catholic indulged in a splenetic " no-popery " attack which at times approached a tirade against the speaker. The Guild speaker, after the storm, calmly thanked him for his fearless expression of convictions and expressed his gratitude for illustrating to the crowd the effects of misinformation; then he corrected the mistakes of the objector. The tactful man can convert an assault into an advantage, for he can utilize the fact that the Church is a rock upon which the heaviest hammer will break itself.

Another point of tact, so hackneyed yet so difficult to practise, impressed on the street speaker is that old truth, " A soft answer turneth away wrath." Even when some self-appointed prophet accuses the Church of being the whore of Babylon and the anti-Christ mentioned in the Apocalypse (probably the only Biblical allusions with which he is familiar), and you are sorely tempted to answer with something more material than words, you must refrain from injuring your cause by heaping fuel on fire. Not only will you confuse and humble your opponent with a restrained, sensible reply, but you will completely win the crowd. Thank a heckler for some proffered advice or correction and often you will crush him. Though the minds of some of your listeners may be completely innocent of logic or intellectuality, they all possess a sense of fairness and justice.

If a soft answer turns away wrath, a wholesome laugh often dispels it. In one of the parks in Washington, a towering negro from whose huge head flowed yards of Holy Scripture as naturally and freely as a spider spins its web, constituted a persistent annoyance. It was soon discovered that he was too illogical to be answered with reason, and so insincere that nothing could silence him. A brusque or insulting reply would only prove an encouragement. Finally, one speaker, seizing upon some trifling admission of his, pointed out that it agreed perfectly with Catholic doctrine. Then, with a magnificent contempt for logical sequence, deduced that he would very probably make an excellent Catholic if indeed he wasn't even now spiritually in union with Rome; further, his grand physique would enable him to be as zealous and glorious an apostle as St. Paul—or even greater. The crowd quickly caught the spirit. A general, hearty laugh ensued in which even the butt of the joke

joined, but shortly withdrew as soon as possible without attracting further notice. The incipient cult which had formed around him sought the earliest opportunity for committing the least sensational suicide. A man can stand galling abuse, even the icy sting of silence, but ridicule, even though good-natured, is more than flesh and blood can usually endure.

By tact, as one might infer from what has been said, I do not mean a supine and servile spirit which persuades us always to submit " to the slings and arrows of outrageous fortune," but which also teaches us when to " take arms against a sea of troubles and, by opposing, end them ". It is not only a shield to deflect blows, but a weapon that knows when to strike without wasting energy in dealing blows at a phantom. Far be it from me to attempt a formulation of rules governing the proper use of pugnacious apologetics. I do not doubt, however, that there are certain unmistakable occasions when a mailed fist is more effective than a gloved hand. When anyone gives unmistakable evidence that he mistakes forbearance for weakness, and politeness for fear, a vigorous reply is necessary. For example, one bitter objector to the Church's doctrine of purgatory, after being accorded a courteous answer which he considered an evasion, remarked, " That just proves that purgatory is only in the priest's pocketbook." He was then informed that Catholcism is a rational religion, and that if he cannot understand our proofs it doesn't prove our religion false: it only proves that he is incapable of understanding our religion. Curiously, this treatment often produces a change of the objector's attitude toward the Church. But one must be very discreet in the employment of such tactics; they are the exception, not the rule. Of course, one might say to all this that a priest does not have to manage a crowd that is sometimes hostile—his parishioners are generally well disposed. Granted; but tactful handling of those ill-disposed is a pledge that he will not mismanage the well-disposed.

Answering questions in the parks, " making yourself all things to all people," must be an invaluable preparation for work in the confessional or rectory parlor. Guild speaking is a continuous lesson in practical psychology. In the class room we study books; in the parks we study men. Very seldom can we answer a question or satisfy a difficulty by simply answering the words

of the speaker in the crowd. Often they are like " children crying in the night and with no language but a cry ". We have to learn to see the whole picture from the fragments that are given to us, to anticipate questions, and to sense difficulties. I shall cite an example of this common to all experienced Guild speakers. The question is often asked, " What did Christ, when on the cross, say to the good thief? " The speaker can answer this question in either of two ways, but he cannot answer it by simply stating the words of Christ to the thief. The speaker may meet the unexpressed conclusion of the questioner by immediately giving the proofs for the existence of purgatory, or he may complete the objection by adding " therefore there is no purgatory "; and then proceed to a refutation of it. Again there is another question, " Was the first church in Rome? " Paradoxically, this will be answered wrongly if the right answer is given baldly. The question may mean, " Was the Catholic Church the first Christian church?" or " Can the present Roman Catholic Church trace its history back to the primitive church?" But it could never be answered by merely saying that the first Christian church was in Jerusalem. We also learn in the parks to draw that necessary distinction of outlawing the sin, not the sinner, and to refrain from carrying over the condemnation of a wrong philosophy to the person believing it.

Benefits from membership in the Guild are not limited to the acquisition of what might be called extra-curricular graces; the barrage of questions, unpredictable and sometimes difficult, is an effective prod to more determined scholarship. Each of us has at least fugitive traces of the feeling that many of our courses are so many things that just have to be " passed " before we can be ordained. A few questions in a public park will do more than the eloquent plea of a professor to make one's knowledge as functional as the laws of English grammar. On one occasion a negro who claimed that he had attended the University of Paris, and who was certainly a good student of comparative religion, asked what degree of certainty Catholics had in believing their doctrines and the proofs for that certainty. He presented a very logical argument that we had only moral certitude. Gratitude welled up in the heart of the speaker toward the philosophy professor who had insisted on that point. I have also heard the question asked (and poorly answered), " What is the

unique or individuating attribute of God? " The general drift of the answer, if anything as rambling as that reply could be said to have had any direction, was that God is love. That mistake was promptly corrected by another, and doubtless the embarrassed victim will be circumspect and certain when answering questions in the future.

Even the traditionally dry subject, Scripture, becomes interesting and its vitality apparent, when we find that it is the greatest link between Catholicism and Protestantism. Almost half the questions asked or objections presented are based on a Scriptural text. However, it is futile, perhaps dangerous, to engage in what has been called " domino apologetics "—checkmating the objector's text with another text. Engaging in an endurance contest in quoting Holy Writ will only magnify the breach between Catholics and non-Catholics. Guild speakers find that a discussion of the Bible must be approached from a philosophical angle: prove the necessity and reasonableness of reading the Bible in accordance with Catholic principles. Furthermore, exactitude in quoting Scripture is rendered necessary by the presence of self-elected custodians of Holy Writ who have a copy of the New Testament at hand and verify every quotation. I recall vividly one such individual who was the Biblical arbiter for the whole meeting. As soon as he arrived at the meeting, I noticed him produce a worn, black book from his coat pocket; and, as any part of the Scripture was quoted, he would hurriedly page to the place. If the speaker was inaccurate, he was not reticent in correcting him; if a listener, in asking a question, gave a Biblical text, he would demand the reference with a quiet, " Where is that from, brother? " and then substantiate or correct him. He later told me that his zeal for the inspired word was due to the Holy Ghost effecting his conversion by whispering in his ear, " Come out of them." He discovered that these words were contained in the Bible, and ever since he " came out of them " he has always carried a copy of the New Testament with him. To prove the completeness of his conversion he showed me that the New Testament was always carried in the pocket in which he formerly had a package of cigarettes.

Not only do questions proposed at the Guild meetings teach us the value of every truth taught in the class room, but they

also give us an appreciative perspective of our whole system of theology and philosophy. We see the importance of theology making no demands that philosophy cannot sustain, for almost every question reveals that philosophical ideas rule the world. To answer a question completely, such as, " Doesn't the text ' Thou art Peter and upon this rock I will build my Church," refer only to the confession of faith and not to Peter himself? " we must root out the false philosophical principle of which this query is only the flower. You cannot check or destroy the growth of false principles by merely lopping off the final blossom; you cannot answer correctly this question until you have answered Luther's principle of private interpretation and salvation by faith. Of course, the primary ideas of the philosopher are changed as they trickle through the filter of the common mind. The reasons are sometimes lost in the process, and conclusions are parentless, but the general ideal lives and has an effect. When the reformers and materialists had turned to dust, the currents of thought started by them flow on, and though we can trace their errors to their first welling, we can never stamp them out. But we can start the current of true philosophy in the opposite direction. We learn the truths of our philosophy in the class-room but we realize their value at the Guild stand. The grandeur of our religious system can be grasped only after we have seen the spiritual desolation of materialists. As Chesterton said, " We can know nothing until we know nothing ". We have little idea of the infinite riches of Catholicism until we have known the nothingness of atheism and materialism.

The seminary course that is most benefitted by street speaking is homiletics or oratory. It is obvious that clear and dignified expression is absolutely essential, but what is not so clearly recognized by the average seminarian is the necessity for voice culture. At the school of oratory conducted at the Catholic University during the past summer, the average age of the priests enrolled was almost forty, a striking indication of the apathy of the younger clergy toward learning to speak well. Nowhere is it more forcibly borne in upon the seminarian's mind that care and labor must be devoted to rendering the voice a reliable instrument for performing its function as organ of the soul. All the glowing zeal kindled from the *Fornax ardens,* all the learning culled from books will be sterile, so far as the crowd

is concerned, if that one organ is neglected. One of the first discoveries of the Guild speaker is that magic lies in a well modulated, pleasing voice. By a pleasant, trained voice we do not mean one that is booming; unfortunately, often among clerics the conception of a good voice is one that would put a freight agent's bellowing to shame. Nor is the speaker with a trained voice to create the impression that he is rendering an exhibition of sound production. A trained voice is one that accurately expresses the emotion and meaning of the speaker's words. A voice with sweet or deep intonations is like oil poured on the rough waters of prejudice and antipathy; it creates that easy confidence so necessary to stimulate questions. On the other hand, a naturally strident, untrained voice that occasionally "cracks," usually produces only laughter. Even if it does not actually break, but arouses an uneasiness in the audience that it might do so, the effectiveness of the speaker is seriously impaired. As soon as the audience loses its confidence and begins to sympathize with the speaker he is only wasting time on the Guild stand.

Learning the art of interesting listeners is another benefit that is practically thrust upon the Guild members. Unlike speakers on the radio who are unaware of their listeners shutting them off, the Guildsman knows exactly when he is beginning to be tiresome. A merely conventional beginning with a conventional presentation of doctrine, and a conventional ending, will usually elicit the conventional result—the departure of the audience. In the pulpit we are deprived of such frank and unbiased criticism; the hapless congregation is forced under pain of mortal sin (a sanction whose full severity is sometimes required to keep them in their pews) to bear with any balderdash that is imposed on them. But on the street, any continued lapse into the prosaic or vague is immediately registered by the crowd. The speaker reads the commentary and criticism of his speech in the expressions and actions of the crowd. And if he is too dull to read, he at least can hear, for they are not at all backward in expressing the confusion in their minds. A grave stricture on the condition of pulpit oratory and our religious education is the number of Catholics present in each crowd eager to hear and inquire about their religion.

What has been said, however, is not to be so construed that by an interesting speaker we mean one whose language is redolent with the fragrance of poetry and whose speeches are encrusted with gems of aphorisms. No, frequently these are barnacles, not ornaments. Some think that no truth is worth expressing unless tricked out in a novel phrase. To be interesting, even fascinating, to the crowd, one needs merely to expound the doctrines of our faith lucidly and with enough warmth to warrant a belief in the sincerity of the speaker's convictions. We bandy about so familiarly the terms " Son of God ", " forgiveness of sins ", " the Mass the unbloody sacrifice of the Cross ", that we forget their tremendous interest and novelty for anyone who does not accept or who has not heard of Catholicism. To state the bald fact of the Incarnation simply, without any attempt to give at least an idea of its immensity, is like saying that Niagara Falls is water falling over a rock. Even a slight elucidation of the vastness of this mystery will captivate an audience. Theology, to-day as ever, intrigues the masses if they only secure a brief glimpse of its beauty.

> Religion, if with heavenly truths attired,
> Needs only to be seen to be admired.

The crowd must *see* it. Do not present them with a mechanical formula; show it in examples. No one ever glowed with praise for the achievements of engineering by studying calculus and mechanics; but we all admire a Boulder Dam or an Empire State Building. What a chasm of difference in our appreciation of a theory and an actuality! Christ did not speak of humility and sinlessness in the abstract. Pointing to the innocence of a child He said, " Unless you become as little children. . . ." The airy concepts " humility ", " simplicity," cannot appeal to our hearts. For the same reason we have greater difficulty in arousing devotion to the Holy Ghost or God the Father than to the Sacred Heart. If we follow the advice of the great dramatist, " give to airy nothings a local habitation and a name," we will never harbor that fatal illusion that doctrine is dull. The fact is that no street-speaker was ever tiresome because he intelligently exposed the doctrine of the Church. The only thing that preserves a boring speech from utter tedium is the slight leaven of theology in it.

Guild work will also be found to be in consonance with the chief function of the seminary, the inculcation of the priestly virtues. We cannot go through the catalogue of virtues and indicate how each is increased by work in the parks, but we can indicate the effect of street-speaking on humility (a virtue for which any success in speaking is considered positively dangerous). The most poignant truth impressed on the speaker, and strengthened by increasing success in speaking, is that faith or any advance in the spiritual life is solely a gift of God. It is not an infrequent experience apparently to have worked some bystander into a glow of enthusiasm for our religion; but later when you ask the question, into which a note of pride and expectancy has obtruded itself, " Well, what do you think of the Catholic religion? " he answers, " Oh, I guess it's all right." The abysmal anti-climax, the almost infinite bathos of that " I guess it's all right "! And if that experience has only staggered your self-confidence in spreading the kingdom of God, others will completely destroy it. For instance, a speaker has just finished a talk which, in his smug judgment, has sown deep and well the seeds of faith. In confirmation of his humble opinion an eager listener approaches—ah! fruit so soon!

The listener begins, between smiles of delight, " I was charmed with your speech. It was magnificent. Tell me, please,—"

" Why, of course, we are down here to give you any information about our religion."

" No; what I want to know is where did you study oratory? "

The stupid, slack expression on the face of the Guild speaker shows a complete cure of his self-reliance. Furthermore, such experiences in seminary days will prevent any false opinion in the priesthood that the frothy enthusiasm of some parishioners is a true indication of the priest's effectiveness in the pulpit.

Success in the Guild is not only an aid to humility, but is always due partly to the humility of the speaker. Consciousness of the necessity for intellectual as well as spiritual humility in the Guild members has expressed itself in the saying, " Make a member a chairman as soon as he admits his ignorance on some point ". This maxim embodies the wisdom of experience in observing the reactions of the crowd. Even those who admit the necessity for an infallible authority *in abstracto* are annoyed by someone who gives the impression that he is the

realization of that principle. The Gospel narratives are a commentary on this universal trait of human nature. The attitude of the Pharisees, expressed by the high priest, " Ye know nothing ", and the rebuke to the man healed by Christ, " Thou wast wholly born in sin," was bitterly resented by the people. Christ attracted the people by His human sympathy, by His compassion, by His assuming the burdens of human mortality; " For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin," was the boast of St. Paul and an explanation of Christ's tremendous appeal to the people. As soon as the Guild speaker assumes an overconfident attitude, the " salvation in the bag " air, the crowd is on the defensive, or rather, offensive. If like the Pharisees he attempts " to lord it over the Gentiles," he will destroy the good will of his audience. As one Southerner naïvely remarked after a neophyte had made an over-spirited defence of his faith, " May be he's right, but he's too sassy about his religion ". It is absolutely impossible for a street-speaker to maintain the almost insolent sense of superiority, or to continue in the carping, scolding fashion which sometimes disgraces the pulpit. The crowd in the street will voice the thoughts that remain inarticulate in the congregation, and never are we exposed to the dangers from the flattery of a too sympathetic or sycophantic audience.

From what has been said it is evident that the power of prayer is also deeply impressed upon every member of the Guild. We know that, like the sea, which, while vainly trying to make headway against a rocky coast, is flowing into creeks and bays somewhere along the coast, an ocean of prayer is never wasted, though it seems to fail in its assault upon some particular spot. That is why the Guild insists that speakers spend as much time in prayer as they spend in speaking to the crowd.

To the " practical-minded " who measure results only by the number of converts, street-speaking might seem at times to be dealing blows in the air; to the reticent who would condemn Christ's speaking in any place other than the Temple or synagogue, Guild work may seem improper; but regardless of all petty objections and disputes, one thing is certain and unassailable—that as long as we are to have Guild stands it is a work eminently suitable for seminarians. Even if they do not benefit

their audience (a completely disproved hypothesis) they will render the greatest of services to themselves. And always, whether in the sharpest trials or in times of highest hope, when efforts seem to be in vain or when it is as though he can feel the presence of Christ attracting men to Himself through the Guild member, the Guildsman realizes that greatest of truths for the priest, "Non nobis, Domine, non nobis; sed nomini tuo da gloriam."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

SALVATION OUTSIDE THE CHURCH.

Intolerant! How often has that accusation been hurled into the face of the Church! She is intolerant because of her attitude regarding birth control, intolerant because of her attitude regarding companionate marriage, intolerant because she forbids the private interpretation of Sacred Scripture. But especially is she intolerant because of her famous dictum: " outside the Church there is no salvation ". If the Church is not intolerant, exclaim her enemies, then explain away that phrase. The Church does not intend and neither does she wish to explain it away. This statement is absolutely true and in its literal sense. It is a Catholic dogma that outside the Church there is no salvation.

But does the Church condemn to eternal hell fire all Protestants, Jews, Mohammedans, and pagans? Does she maintain that only Catholics shall be saved while the rest of mankind shall be lost? By no means. Then, what is the meaning of this famous maxim? It must be remembered that it is a technical expression, and supposes that in the case of invincible ignorance one may yet be saved, in spite of the fact that he is not in communion with the Church of Christ externally. One must voluntarily remain outside the Church before he can be condemned. No one is lost except by his own free, deliberate, and wilful disobedience to God's commands.

The Catholic teaching on this topic may be briefly summed up in two propositions, of which the first is: " He who wilfully remains outside the body of the Church until the end of his life cannot be saved." Mark the word " *wilfully* ". The second proposition is this: " He who inculpably remains outside the body of the Church can be saved, provided that through faith

and charity or perfect contrition he belongs to the soul of the Church or to the body of the Church in desire."

Now let us examine the first proposition. That anyone who culpably and wilfully remains outside the body of the Church cannot be saved is evident. But who belong to the body of the Church? All those who externally profess all that the Catholic Church teaches, at the same time being under the rule and *magisterium* of the Pope. If the religion of Christ is obligatory upon all men, and if that religion is the one taught by the Catholic Church, as has been time and time again most conclusively proved, then, anyone *voluntarily* remaining outside that Church cannot be saved. Hence, take a man who, though convinced that the Catholic Church is the true Church, admits that he should join her communion, and yet positively refuses to do so, because it may mean loss of friends, loss of social prestige or may entail a change of life, such a man is guilty of grave sin. He rejects the true Church when he is convinced that he should join it. Deliberately, wilfully, he turns his back upon Almighty God. Can we, with any reason, hope for the salvation of such an individual? Can we expect God to receive that man into His heavenly kingdom when the man refuses to enter God's kingdom on earth? Assuredly not. He of his own free choice rejects God and God will not be mocked. Again, take the case of a non-Catholic who seriously doubts his religious tenets and yet will not consider investigating the Catholic claims after they have been brought to his attention. That individual, also, is wilfully remaining outside the body of the Church. He cannot hope for salvation. "He that is not with Me, is against Me," says our Lord.

The second proposition—that one who inculpably remains outside the body of the Church, but who, through faith and charity or perfect contrition, belongs to the soul of the Church—affords hope for our separated brethren. They belong to the soul of the Church who either explicitly or implicitly desire union with her, love God above all things and are ready to obey His every precept. They are said to belong to the soul of the Church in the sense that, as the soul exercises a power and influence outside the body, so the grace of God, which is in abundance in the Church, overflows its visible boundaries, reach-

ing all those in good faith desiring to serve their Creator according to the best of their knowledge. All those constituting the soul of the Church, in a certain sense, can be said to belong to the body of the Church also, but in desire only, not externally. Take, for example, a pagan who has never heard of the one true Church, one, therefore, who is invincibly ignorant of Catholicism, but who faithfully follows the light of reason, lives in accordance with what he sincerely believes to be the truth and does all in his power to lead a good and upright life. Do you think that God will condemn such a person to everlasting perdition? No, we cannot imagine God doing that. God, in His goodness and mercy, will bestow upon him the grace necessary for salvation and to be affiliated with the Church in his heart, although he is separated from her externally. But how many persons such as these are there? God alone knows. But that there are persons, and perhaps, many of them, outside the external communion of the Church, willing to belong to her fold if they but knew her, we can reasonably believe. "Other sheep I have that are not of this fold." It must always be remembered, however, that some kind of affiliation with the kingdom of God upon earth is absolutely necessary, necessary by the necessity of means, so that without it salvation is impossible. Unbaptized infants, although inculpably ignorant of our holy faith, will not attain heaven. Their fate we do not know with certainty, but that they will not enjoy the beatific vision, that they will not attain their final end, we do know. In adults baptism of water, in extraordinary cases, may be supplied by the baptism of desire, but in the case of infants this is impossible.

Excepting, then, the case of unbaptized infants, we distinguish two classes of persons, the baptized and the unbaptized. Let us consider the case of those who have been validly baptized, but who are not in the true fold of Christ, as is the case of many members of the various Protestant sects. If these persons have never been guilty of grave sin, or if after having sinned greviously, they have made amends by perfect contrition and have done all in their power to do what God requires of them, they will be saved. They were made members of the Church by Baptism, and external union is impeded on account of ignorance not wilful; and God condemns no one unless the individual deliberately rejects him.

The case of the unbaptized, and within this class is listed the great number of pagans, affords us a different problem, since they have never been made members of the Church. If they are inculpably ignorant of the truth, follow the moral law made known to them by reason, try to serve God according to the best of their ability and are willing to do whatever He requires of them, God will, in some manner or other, grant them the grace necessary to work out their salvation. We cannot conceive of God refusing them this necessary grace, since He wills all men to be saved. St. Thomas was so sure of this that he says God would give to these persons the necessary means even if He should send an angel to do so.

The Catholic dogma on this topic is set forth by Pope Pius IX. He says: " We must hold as certain that ignorance of the true religion, when it is invincible, excuses from all fault in the sight of God. Everyone knows that those who are afflicted with invincible ignorance in regard to our holy religion, but who faithfully observe the moral law, can, by the action of Divine light and the power of grace, elicit acts of faith and attain to eternal life. God, in fact, who sees the innermost recesses and secrets of the minds of all, will not in His goodness and clemency suffer anyone to incur everlasting punishment who is not guilty of a voluntary grevious offence." This sums up the doctrine clearly and precisely. No one is excluded from the benefits of redemption except through his own fault. Is this doctrine, then, so terrible? Nay, it is merciful! It grants comfort and consolation to those poor benighted souls who are groping in the darkness of error and superstition, but whose error is not wilful.

This doctrine, moreover, is in full accord with the mercy and kindness of our Saviour. Can we imagine the Saviour who forgave the woman taken in adultery, who raised Magdalen from the lowest depths of degration to the sublimest heights of sanctity, can we imagine that loving Saviour punishing with eternal hell fire those who have never heard of His holy gospel but who live in conformity with right reason and do their best to serve God? Can we imagine Him sentencing to eternal perdition those who believe they are in the true Church and endeavor to please God and love Him above all things? Our nature rebels at the thought. We know and we believe that

all those who are sentenced to hell have brought that terrible sentence upon themselves through their own fault, for God punishes only the guilty.

Again, this doctrine is the natural consequence of the existence of the Catholic religion. That Christ came upon this earth as a divine legate, that He proved His claim by miracles and prophecies, that He established His Church and made entrance into it an essential requisite for salvation, has been incontestably proved by Catholic apologetics. To say that one Church is as good as another is absurd. Either a Church is the true Church or it is not; either it is the Church founded by Christ or it is not; and if it is not, it is false, for truth is one and undivided. A church that asserts that salvation is possible in another, by that fact admits that she is not the true Church.

Although salvation outside the Church is possible, it stands to reason that one is surer, much surer, of attaining his salvation if he is within the true fold. A Catholic has so many means of grace at his disposal that his separated brethren have not. There are first of all the sacraments, then there are the sacramentals, exhortations of the priests, weekly, if not more frequently, assistance at the Holy Sacrifice of the Mass, and a host of other means. Catholics then should daily thank God for the priceless gift of faith and beg of God to bestow it upon those without the true fold that there may be but one fold and one Shepherd.

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AUTHORIZATION OF THE BALTIMORE CATECHISM.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Walsh begins a letter, headed "Authorization of the Baltimore Catechism" and printed in the REVIEW for April, 1936, with the statement: "Several times in the recent past (December, 1929; December, 1930; December, 1931) articles and comments have appeared in the REVIEW concerning the authorization of the catechism commonly called the Baltimore Catechism."

Since I wrote the first two of these articles cited and for the sake of keeping the record straight, may I respectfully suggest that he and others who may be interested read once again my two articles? I wrote ("How The Baltimore Catechism Originated," p. 573, Dec., 1929): "The following paragraphs are the fruits of an attempt to learn two things: the basic text or sources of that Catechism which was 'Prepared and enjoined by order of the Third Plenary Council of Baltimore'; and the compiler or actual author of the same". Again I wrote ("The Origin of the Baltimore Catechism," p. 620, Dec., 1930): "There is still, apart from the testimony of first and second hand sources, another dependable method of arriving at the full truth of the matter. This method of criticism and comparison of the Baltimore text with the others that have been referred to cannot now be undertaken by the writer. Until someone follows that course we must conclude that while De Concilio compiled the Baltimore Catechism, we are still in doubt as to his sources."

Nowhere have I questioned the authority of that catechism. As for the twenty witnesses who permitted me to reproduce their testimonies which constitute the rest of these two articles, they include two archbishops, two bishops and others eminent in the service of the Church. Their disinterestedness and their respect for authority are surely beyond question.

I am glad to note that Father Walsh accepts as "more probable" the conclusion I tentatively offered more than six years ago: that De Concilio compiled the Baltimore Catechism, hurriedly and on the basis of an Italian catechism.

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II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of an article in the April, 1936, number of THE ECCLESIASTICAL REVIEW, entitled "Authorization of the Baltimore Catechism", I respectfully submit that I think the word "enjoined" should be deleted from the title page of this catechism—and for the following reason:

As a necessary condition that the decree of the Third Baltimore Council should have any binding force, "enjoining" the use of the Baltimore Catechism, the Council expressly decreed that the proposed catechism be submitted to the body of archbishops (of the United States) and be "examined" (reviewed, authenticated) by them. "Opus suum ita perfectum, ad coetum Rmorum. Archiepiscoporum remittere qui denuo catechismum recognoscent. . . ."[1]

Now the proposed catechism in question was never submitted to the body of archbishops (of the United States), nor was it ever "examined" by them. Hence, since the requirements of the Baltimore Council were never fulfilled, its "enjoining" decree never became a reality. In truth, the *real, genuine* Baltimore Catechism never came into existence.

The approval of Archbishop Gibbons in no sense fulfils the requirements of the Third Plenary Council. Archbishop Gibbons spoke indeed for *one* archbishop, and not for *all* the archbishops of the United States (as was required by the Baltimore decree). The fact that Archbishop Gibbons happened to be the Apostolic Delegate of the United States did not empower him to act for all the archbishops of this country. Furthermore, no bishop has the power to decree which catechism text shall be used in the diocese of another bishop. Every bishop has the right to select the text that shall be used in his own diocese, as has been pointed out repeatedly, especially in recent years.

Doubtless, the statement, "enjoined by order of the Third Plenary Council of Baltimore", has done much to lend prestige to this particular text and popularize its use, and has helped publishers to sell this catechism. However, in the interests of truth, I think this error should be corrected.

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[1] Conc. Plen. Balt. Acta et Decreta, Tit. 7, No. 219.

NOTES ON THE TEACHING OF THE ACTS OF THE APOSTLES.

The book of the Acts is not an exposition of Christian doctrine but a description of the life of the Primitive Church. However, the facts themselves convey a teaching. Our purpose is merely to group some of the points of that teaching around a number of leading topics.

GOD. The doctrine of God is sketched in the two missionary discourses of S. Paul to pagans (14:15-18, and 17:22, 31). The Jewish hearers of the Apostles, evidently, stood in no need of special instruction on this fundamental point. God, in the Acts as in the rest of the Bible, is no abstract concept, but a personal being. In contrast with the unreal divinities of paganism, He is the living God (14:15; cf. 14:11, 12). However close His relation to the world may be (17:28), He is essentially distinct from all that is, as the Creator of heaven and earth. (4:24; 14, 15; 17:24). A spiritual being (14:11, 12, 15; 17:24^{b}-25, 29), He has nevertheless left His imprint on His Creation (14:17^{a}). His Providence continues to watch over His work (14: 17; 17: 25^{b}), His care extending to nations and individuals alike, to guide them according to His will, even though they may not be aware of it (17:26).

THE FATHER is mentioned by name only in a few places. It is He that promised and gave the Spirit through Jesus (1: 4; 2:33). He it is that has set the plan according to which events are to unfold themselves (1: 7). We may also understand of the Father the texts which speak of the counsel of God, foretold by the Prophets and fulfilled in the Passion and Resurrection of Jesus (2: 23; 3: 18).

JESUS. The mission assigned by our Lord to His Apostles consisted essentially in being " witnesses " unto Him (1: 8). As the Apostles faithfully discharge their duty of " witnesses " (2: 32; 3: 15; 4: 33; 5: 32; 10:39, 42; 13: 31; 22: 15; 23: 11; 26:16), Christ naturally holds the central place in the teaching of the Acts.

About our Lord we find in the Acts two different sets of statements; one dwells on His dependence on God and the other brings Him within the sphere of the Divinity; in what sense, will appear further on.

Jesus is the *servant* of God. (3:13, 26; 4:25, 27,30: παῖς which the Vulgate renders three times by " filius ". Cf. the use of παῖς of David's relation to God—(Acts 4:26; Luke 1:69; cf. also Luke 1:54: of Israel). Jesus is a man with a divine mission, approved by God who wrought miracles through Him (2: 22); endowed by God with the Holy Spirit and power. He went about doing good, healing those that were held by Satan, for God was with Him (10:38). The great seal placed by God on His mission is the Resurrection, a miracle repeatedly attributed to God (2:24, 32; 3:15; 4:10; 10:40; 13:30, 34, 37; 17:31). He was glorified, raised to heaven, by the right, i. e. the power, of God (2:33; 5:31). From the Father He received the promise of the Spirit, and the fulfilment of the promise was seen on the day of Pentecost (2:33).

It would be wrong to take the texts quoted as representing the primitive teaching about the person of Christ in its fulness. Alongside of this series of affirmations which emphasize the human nature of Jesus, we have another series which must also be taken into account. Two titles may be taken as summing up the other aspect of the doctrine: Jesus is the Christ or Messias and He is Lord.

In many places of the Acts, " the Christ " (ὁ χριστός) is not a proper name, part of Jesus' name, but a title. The real meaning will be preserved ordinarily by translating: the Christ or the Messias, i. e. by using the article. Thus in 2:31, 36; 3:18, 20; 4:26; 5:42, 8:5, 9:22, 17:3, 18:5, 29; 26:23.

Jesus' Messiahship is the essential point which the discourses to Jewish audiences mean to establish above all else (2:14-36; 3:12-36; 5:29-32; 13:15-41; though addressed to Cornelius' household, 10:34-43 may be included, as this group stood very close to Judaism). Some of the résumé of the preaching to Jewish circles makes this quite clear (99:22; 17:3; 18:5, 28).

The Messias had been foretold in the Old Testament. Therefore, it must be shown to the Jews that the facts of Jesus' life agree perfectly with the texts of Scripture; hence the constant appeals to Scripture. The method is very aptly summarized in the description of St. Paul's work in Thessalonica (17:3). Paul begins by establishing from Scripture what was expected from the Messias, especially His suffering and resurrection. Then he

proceeds to show that Jesus answers that scriptural portrait of the Messias.

The Passion being the great obstacle to the recognition of Jesus as the Messias, it must be shown that this was part of the divine plan foretold by Scripture, and that Scripture also foretold His victory over the grave; hence the many quotations from Scripture to prove that the Passion was no unforeseen accident; hence the appeal to Scripture to establish the Resurrection. But while special emphasis is placed in our texts on what concerns the Passion and the Resurrection, it may be said safely that the prophetic argument would include also the whole of the life of Jesus, somewhat as is done in the gospel of St. Matthew. To substantiate the statements of this paragraph the following texts may be consulted: 1:16; 2:23, 25, 30, 31, 36; 3:18, 24; 4:27, 28; 8:34; 10:43; 13:23, 27, 29, 32q; 17:11; 26, 23.

Jesus, being the Christ, brings the fulfilment of all the divine promises in the Old Testament; none other is to be expected after Him. His coming ushers in the new and final period of the world's history. All that is to be looked for now is His second coming(1:11; 2:17, 20; 3:19, 21; 10:42; 17:31). All that preceded, was, for Israel, a period of preparation for His coming, and for the pagan world, a period of ignorance (17:30). Jesus, then, as the Messias, is the center and goal of God's dealings with Israel, and with mankind. From now on all depends on the attitude one takes toward Jesus the Messias. Outside of Him, there is no salvation (4:11-12; 13:38-41).

This Messianism has nothing political or earthly about it. At first the Apostles were still laboring under false conceptions of a temporal rule or kingdom (1:6). But the task assigned to them by Jesus is entirely spiritual (1:8). It is only by a wilful distortion of the Christian teaching that a political turn may be given to Jesus' Messiahship (17:7) by unbelieving Jews anxious to compromise the Christian missionaries.

The prominence of Jesus' Messiahship in the teaching of the early Church is reflected in the notice about the origin of the name "Christian" (*Χριστιανοί*) in Antioch in Syria (11:26). The name is coined after the pattern of such names as Caesariani, Pompeiani. It was meant as a nickname of the partisans or followers of the Christ. It was coined by outsiders. The faithful called themselves "the disciples" (*μαθηταί*; 6:1, 2, 7; 9:1, 10,

19, 25f. 38; 11:29; 13:52; 14:20, 22, 28; 15:10; 16:1; 18:23, 27; 19:9, 30; 21:4, 16) or "the brethren" (ἀδελφοί: 1:15; 9:30; 10:23; 11:1, 12, 29; 12:17; 14:2; 15:1, 3, 22f., 32f. 36, 40; 16:2, 40; 17:6, 10, 14; 18:18, 27; 21:7, 17; 28, 14f.): and "the Saints" (ἅγιοι: 9:13, 32, 41; 26:10). To the Jews, Jesus' disciples are "they of the Nazarene" (cf. 24:5); King Agrippa uses the word 'Christian' (26:8), but more or less ironically. Indeed the Jews could hardly apply such an appellation to the followers of Jesus without some recognition of Jesus' claim to the Messiahship; which, of course, can hardly be believed. The name will have originated, then, with the pagan populace which saw the main point of difference between the Disciples and the Jews in the recognition of Jesus as the Christ by the former and in rejection of Him by the latter. Evidently we need not suppose that the pagans had a clear understanding of what was meant by the name "Christos".

The other great title given most frequently to Jesus is that of Lord: Κύριος (v. gr. 1:21; 4:33; 8:16: etc.: over some fifty times). "The Lord" is thus the most common designation of Jesus in the Acts.[1]

As the Lord Jesus receives the homage of prayer (1:24: the purpose here being the choice of another Apostle in the place of Judas who had been chosen by Jesus Himself, it is most obvious to understand the prayer as addressed to Jesus); 7:59, 60: Stephen, dying commends himself in prayer to Jesus whom also he prays to forgive his enemies (13, 2). At an early date the Church's homage of worship was rendered on the first day of the week, our Sunday (20:7), the day consecrated by the Resurrection, the day later known as the Lord's Day (Apocal. 1:10; and other writers of the early second century: ἡ κυριακὴ ἡμέρα.) Compare also the reference to the Sunday in 1 Cor. 16:2: κατὰ μίαν σαββάτου: cf. μία (τῶν) σαββάτων used of the same day in Mtt. 28:1; Mk. 16:2; Lke. 24:1; John 20:1, 19; all these texts have the same peculiarity, viz. μία = "first" in accord with the Aramaic form of expression, the "one"—for; the first—in the week. This peculiarity of expression suggests that the

[1] On this title cf. Huby: *Recherches de Science Religieuse*, 1914, 554-580, on Bousset's well known work: *Kyrios Christos*; Cerfaux: *Le titre Kyrios et la dignité royale de Jésus: Revue des Sciences Philosophiques et Théologiques:* 1922, 40-71; 1923, 123-153; 1934, 362.

celebration of the Sunday began in Palestine. Cf. however, Moulton and Milligan, *Prolegomena*, p. 95f.; *iidem:* Greek Lexicon to *N. T.* 187 a; Moulton and Howard, *Greek Grammar of the New Test.* 11, p. 539 and Reff.; Blass-Debrummer: p. 141 (#247, 1). and Reff.; *iid. Nachträge:* p. 304; Abel: *Grammaire*, p. 153, # 38 a; L. L. McReavy: *The Sunday Repose from Labour. Ephemerides Theologicae Lovanienses*, 1935, ap. 291-323).

[To Be Continued.]

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THE TITLE OF THE ROMAN BREVIARY.

Breviarium Romanum.

The Roman Breviary is the prayer book which the Church gives to her cleric as he enters Major Orders. It is her official prayer. Performed in the name of the universal Church and under her special approbation and guidance, it constitutes an important liturgical act. Originally compiled from the Bible, in particular the Psalter, and supplemented in more recent times with short excerpts from the lives of the Saints, it may be regarded as of Apostolic origin and even as dating back to the time of Christ; for our Lord was accustomed to recite certain psalms in the synagogue on the Sabbath and also cited the Hallel psalms at the Last Supper.

The restoration of the Breviary decreed by the Council of Trent needs no detailed explanation. The Reformation played havoc with the Breviary, just as it did with the Missal. The Protestant dictum: " Pecca fortiter, sed crede fortius," practically disregarded the necessity of prayer whether public or private. If the doctrine of Transubstantiation was dogmatically false, what spiritual value could be attached to the Breviary whose Canonical Hours are the very satellites of the Holy Sacrifice of the Mass? Hence came various abuses, the complete suppression of Sunday and ferial offices, multiplication of offices for the same day, indiscriminate extirpation of Scriptural lessons supplanted by various legends and apocryphal histories and

finally the adoption of bizarre formularies and superstitious practices. Soon there followed those humanistic tendencies of the Renaissance which attempted to formulate the Breviary according to classical Latin, whereas it was traditional Church Latin. Then came the scholarly Franciscan, Cardinal Quignonez, who under the patronage of Clement VII produced a practically new Breviary, having three psalms for every hour with three Scriptural lessons for Matins, one from the Old Testament, one from the New and the third, a commentary on the Gospel of the day or a legend of the saint whose feast was being celebrated. All versicles, responsories and capitula were omitted, because the Cardinal conceived them as pertaining to the public rather than the private recitation of the office. The antiphons and a few of the shorter hymns were retained. While this Breviary was at first popularly received, it was eventually rejected by Paul IV in 1558. Paul IV was a member of the Theatine Order and one of its founders. This Order was firmly attached to liturgical tradition and consequently opposed to Quignonez' innovations. When Paul IV became Pope, he worked industriously for the much-needed reform. Under his guidance the Council of Trent established a commission for the revision of the Breviary. The commission had not completed its work when the Council closed. For that reason the work was entrusted to Pius IV (1559-65), who in turn succumbed before its restoration. The burden now lay with Pius V (1566-72).

Pius V was an ardent apostle of liturgical study and revival. He labored industriously with his friend St. Charles Borromeo in the constructive reformation of clerical discipline. He was above all devoted to the revision of the Breviary. At the beginning of his pontificate he added new members to the commission, thereby stimulating its activity, with the result that Rome put forth a new Breviary in 1568, prefaced by the famous Bull, *Quod a Nobis*. This commission did not in any way attempt to form a new Breviary. It held fast to tradition. Its principle was to correct abuses that had crept in rather than add or subtract from the Breviary. In the words of Saint Pius V: "Necessaria visa res est quae ad pristinam orandi regulam conformata revocaretur." Imbued with the spirit of Christian tradition the commission naturally established the traditional

form of the office, hence its restoration of the usual distribution of the Psalter, together with the versicles, responses and capitula. All other Breviaries heretofore in use, even though sanctioned by the Holy See, were *ipso facto* abolished, unless they could substantiate a usage of two hundred years. "Ac etiam abolemus alia Breviaria vel antiquiora vel quovis privilegio munita in quibus alias vel ab Episcopis in suis Diocesibus pervulgata, omnemque illorum usum de omnibus orbis Ecclesiis, Monasteriis, Conventibus, Militiis, Ordinibus et locis virorum et mulierum, etiam exemptis, in quibus alias Officium divinum Romanae Ecclesiae ritu dici consuevit, et debet; illis tamen exceptis, quae ab ipsa prima institutione, a sede Apostolica approbata, vel consuetudine, quae, vel ipsa institutio, ducentos annos antecedat, aliis certis Breviariis usa fuisse constiterit."

Explicit mention was made of Quignonez' Breviary because of its popular acceptance. The obligation of saying the supplementary Offices of the Blessed Virgin and of the Dead, together with the Seven Penitential Psalms and the Graduals, no longer existed. The reason added was; "Nos propter varia hujus negotia, multorum occupationibus indulgentes, peccati quidem periculum ab ea praescriptione removendum duximus."

Other important features of this reform were the revision of the Patristic homilies and the reduction of the Sanctorale in favor of the Temporale, so that the number of Feasts amounted approximately to one hundred and forty, thereby leaving more than two hundred and twenty ferial days. Henceforth the Sunday office took precedence over feasts of semi-double rank in Lent and over feasts of double rank in Advent. The immediate reception of this Breviary was rather extensive. A number of bishops in France and Germany incorporated its contents into their own diocesan Breviaries. Certain cities like Milan, where the Ambrosian rite was followed, and Toledo, where the Mozarabic held sway, retained their ancient formulae in accordance with the prescriptive right of the Bull, *Quod a Nobis.*

St. Pius V expressly declared that this Breviary was to suffer no change in future: "Statuentes Breviarium ipsum nullo umquam tempore vel totum vel ex parte mutandum, vel ex aliquid addendum vel omnino detrahendum esse." Succeeding Popes

however, endeavored to improve the Breviary in one manner or other.

Sixtus V inserted the Vulgate text of the Bible for those heretofore in existence. Urban VIII, a humanist, endeavored through his commission to make the hymns of the Breviary conform to classical Latinity. This action was detrimental not only to their simplicity but also to their traditional value. Benedict XIV and Pius VI also attempted revision of the Breviary, but their reforms were never completed and hence dwindled into insignificance. Pius IX as early as 1856 established a commission to ascertain whether or not a reform of the Breviary was advisable. Seemingly the commission responded in the negative, although this cannot be verified. Leo XIII appointed a liturgical commission in 1902 to study historico-liturgical questions concerning the Breviary, Missal, Pontifical, and Ritual. There is no published record of their research.

Pius X was preëminently an apostle of the liturgy. Among his gigantic achievements was the well-devised revision of the Breviary. The problem which confronted Pius X and his collaborators was the unequal distribution of the Psalter. In the early Christian period the three hours of Matins, Lauds and Vespers constituted the entire secular office and contained the whole Psalter. With the spread of monasticism there arose the Little Hours of the monastic office. Later when the Little Hours became an obligatory part of the secular office they were assigned psalms which were repeated daily, thus augmenting the recitation of the Psalter by several psalms. Again, since the psalms are not of equal length it followed that some of the offices were considerably longer than others. To remedy this inequality, the measures laid down by Pius X in his immortal bull *Divino Afflatu* were followed by the collaborators. The main features embodied in the new reform were the reduction of the offices, especially the hour of Matins, but at the same time the assurance of the recitation of the Psalter during the week. By allowing Matins nine psalms, which formerly had twelve, Lauds four psalms and a canticle, Vespers five psalms, each of the Little Hours three psalms and Compline three psalms, a total of two hundred and thirty-one psalms for the week would be necessary. The Psalter contains only one hundred and fifty psalms. In order therefore to supply the needed eighty-one

psalms, the Benedictine method of dividing the longer psalms was adopted. This method, consisting of dividing the longer psalms into three, four, and even six parts, with not more than fifteen or twenty verses, was adopted. This principle not only abolished the continual repetition of the same psalms several times during the same week, but also enabled the collaborators to equalize the number of verses, whereas formerly some of the offices had as many as eight hundred verses.

Another difficulty with which the commission had to contend was the restoration of the Sunday office and the Scriptural lessons of the first nocturn. As the saints' feast days grew more numerous with special and common offices, they began to usurp the ordinary Sunday and weekday offices. To eliminate this overlapping, the commission ruled that the Sunday office henceforth took precedence over all feasts, except those of doubles of the second class. Certain Sunday offices took precedence over all feasts—namely, the first Sunday of Advent, the four Sundays of Lent, Passion, Palm and Low Sundays. Likewise the privileged ferias of Ash Wednesday and the first three days of Holy Week took precedence over all feasts. The ferias of Lent and Advent, September Ember Days, and Rogation Monday took precedence over feasts of double rank, but they were to have a commemoration at Lauds and Vespers.

Other minor changes had to do with the supplements of the Breviary. The Litany of the Saints was retained for the Feast of St. Mark and the three Rogation Days. The *Miserere* no longer appears in Lauds, except during the penitential seasons. The Athanasian Creed pertains now only to Trinity Sunday and the Sundays after the Epiphany and Pentecost when the office is of the Sunday. Should there be a commemoration of an octave or of a day within the octave or of a feast of double rank, it is omitted. The Office of the Dead was also completed by the commission. Previously it had no little Hours or Compline.

This commission dealt principally with the Psalter. The agenda on their program also included the revision of the Calendar and of the Historical Lessons, the codification of the new rubrics and the classification of certain saints' feast days to be celebrated on the same day as one feast and also the correction of texts. Their unfinished labors have been entrusted to another commission whose accomplishments have not yet been published.

It is not out of place here to mention the sad story of France, for while it first accepted the Breviary of Pius V, yet in less than a hundred years, owing to the destructive spirit of Jansenism and Gallicanism, the Breviary of Pius V was supplanted by many French Breviaries. " Vingt Breviaires et vingt Missels different etaient en usuage dans nos églises, se partajeant la France de la manière la plus capricieuse; deux limitrephes avaient rarement le même liturgie ". (*Institutions Liturgiques,* Vol. 1). Among the more important of these, was *Breviarium Parisiense,* appearing in 1680 and published under the guidance of the Archbishop of Paris, Francis de Harlay, who employed Nicholas le Tourneau as his collaborator. The Archbishop of Paris had taken his inspiration from Henry de Villars, Archbishop of Vienne, who even during Pius V's reign had issued a Breviary for his own diocese. It is a matter of history that both these Archbishops were strongly imbued with Jansenistic errors and as a matter of fact de Harlay's character was not above reproach. The restoration of the Roman Liturgy to France embodied the apostolic labors of that renowned Benedictine scholar, Dom Prosper Gueranger. He strenuously endeavored by his writings and polemics to abolish the various diocesan liturgies. His *L'Anneé Liturgique,* a masterpiece of liturgical knowledge and a permanent accretion to French literature, tells the story of that bitter struggle. Undaunted by opposition and fearless in the face of bitter criticism, he persevered in his gigantic undertakings and lived to see his labors crowned with complete success. Pius IX epitomized his apostolic endeavors, " Quam quidem in re ita se gessit ut ejus scriptis nec non constantiae atque industriae singulari prae ceteris acceptum referri debeat, si antequam ipse ex hac vita migravit cunctae Galliae Dioeceses Romanae Ecclesiae Ritus amplexae sunt." This holy priest clearly understood the traditional values of the prayers of the Church, their ravishing unction, their simple and solemn majesty. Thus, despite the ravages of Jansenism and notwithstanding the various changes made by the Popes, Pius V's Breviary has remained as the official prayer book of the Church. Both form and matter are still substantially the same.

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STIPEND INCREASED BY REASON OF EXTRINSIC TITLE.

Qu. 1. Is it lawful to ask more than the diocesan fee for funeral and wedding Masses by reason of the late hour at which they are celebrated?

2. What is to be said of the practice of adding $5.00 for each additional hour after 9 A. M.?

3. If the practice is lawful, to whom does the extra fee belong—to the pastor or to the priest who celebrates the Mass?

Resp. 1. There is no express provision in canon 824 § 1 similar to that contained in the second paragraph of the canon, which would permit a priest to accept or even to exact anything above the diocesan stipend by reason of an extrinsic title. But it would seem that such an exception would come within the meaning of canon 825: "Nunquam licet: 4° Alteram recipere eleemosynam pro sola celebratione, alteram pro applicatione eiusdem Missae, nisi certo constet unam stipem oblatam esse pro celebratione sine applicatione."

Authors are agreed that for such reasons as are not necessarily found in the celebration of Mass, an extra fee over and above the stipend for the application of the Mass may lawfully be exacted. Among those reasons they enumerate the lateness of the hour at which the priest is requested to celebrate the Mass.[1]

2. While authors agree that a request for Mass at a late hour is sufficient reason for exacting an increased stipend, it would be difficult to find agreement as to what hour is "late" and what extra fee may be asked. Gasparri [2] would permit a larger fee for a Mass celebrated about noon. Keller [3] considers nine o'clock a late hour. This is evidently a matter that will have to be judged in the light of circumstances. If the Ordinary has regulated the fees, every priest is bound by them. If no regulations cover these matters, the practice of the diocese may lawfully be followed. But as long as this practice has not obtained the

[1] P. Gasparri, *De Sanctissima Eucharistia* (Paris, 1897), n. 463; C. F. Keller, *Mass Stipends* (Washington: Catholic University of America, 1925), p. 93; E. Tenbörg, *Die Messstipendien nach dem Codex Iuris Canonici*, Görres-Gesellschaft, Veröffentlichungen der Sektion für Rechts- und Staatswissenschaft, 66. Heft, (Paderborn: Ferd. Schöningh, 1934), p. 143; F. M. Cappello, *De Sacramentis*, (Turin: Marietti, 1921), I, n. 672, 3; Vermeersch-Creusen, *Epitome Iuris Canonici*, (5. ed., Malines: H. Dessain, 1934), II, n. 105, 7.

[2] *Loc. cit.*

[3] *Loc. cit.*

force of law by virtue of being a legitimate custom, each priest may follow his well-informed conscience.

3. Title to extra fee on account of the late hour set for the Mass is one that concerns the celebrant; it has no mark of a stole fee and therefore does not belong to the pastor but to the celebrant. This appears to follow from a recent resolution of the Congregation of the Council. The Archbishop of Montevideo asked whether it is permissible to assign to the parishes and churches a part of the somewhat larger stipend for novena and Gregorian Masses, the celebrant of the Masses receiving only the usual stipend. Though the question itself is not identical with that under discussion, the principle involved is so similar that it serves for a solution of the present question also.

In appraising the reasons submitted by the Archbishop to warrant this deduction, the Consultor of the Sacred Congregation observed that (a) it was not justified as a reimbursement of the one transferring the stipend, for the burden and perhaps trouble of finding priests to celebrate the Masses, since it was too general and could otherwise be invoked in all cases where stipends are turned over to another priest: whatever trouble the pastor is put to in finding a priest to celebrate the Masses is sufficiently compensated for by the fact that the church is frequented at the times of the services; moreover, whatever burden and care are entailed are necessarily connected with his office as rector of the Church; (b) neither is the risk incurred by the pastor in transferring the Masses (by being burdened in conscience if an interruption in the continuity of the Masses occurs) sufficient to indemnify him out of the stipend for the Masses; for the responsibility for celebrating the Masses, even when they are transferred individually, devolves upon the celebrant, who, according to canon 833, is obliged not only to celebrate the Masses but also to observe other " circumstances and conditions " attached to the Masses; otherwise there might arise abuses and contention between the celebrant and the rector of the church, especially on account of the interruption in saying Gregorian Masses; (c) the fact that sometimes these Gregorian Masses take the place of the funeral is no reason to extend to these Masses the provisions of canon 1237 § 2. It is suggested that the Ordinary fix a special tax over and above the stipend for these Masses in lieu of the fee for the funeral which would

accrue to the church or its rector. Accepting the views of its consultor, the Sacred Congregation declared that it was not lawful for the pastor to retain any part of the stipend for the novena or Gregorian Masses, and that, if these Masses are celebrated in place of the funeral services, the Ordinary should assign to the pastor another fee, which however was not to be deducted from the stipend for the Masses.[4]

If then the stipend for Gregorian Masses belongs to the celebrant of the Masses and not to the one who arranges for them, by the same token the fee increased in view of the lateness of the hour for celebrating a Mass accrues not to the pastor but to the celebrant of the Mass.

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RIGHT TO BAPTIZE CONVERTS.

Qu. The pastor of St. Peter's parish instructs an adult who lives in St. Paul's parish. Who has the canonical right to baptize this convert: the pastor of St. Peter's or the pastor of St. Paul's?

Resp. Neither the pastor of St. Peter's nor the pastor of St. Paul's. According to canon 744, every baptism of an adult should be referred to the local Ordinary, in order that, if he so desire, he himself or his delegate may baptize. This reservation to the bishop to baptize adults harks back to the early days of Christianity, when the number of Christians was still small and the bishop could and did exercise this ministry himself. Another reason is to be found in canon 744; namely, that the baptism be conferred with greater solemnity.

Where, in conformity with a statute or the practice of a diocese, the Ordinary is not informed of the baptism of an adult, the question will have to be decided by canon 738, which reserves this right to the pastor and, as is evident from paragraph 2, that pastor is the proper pastor of the baptizand. This rule must be followed, unless the bishop ordains otherwise. The bishop has the native right to baptize anyone in his diocese, as well as to authorize another besides the baptizand's proper pastor to baptize. And just as in a particular case, so too, he can

[4] S. C. C., 16 April, 1921—*Acta Apostolicae Sedis*, XIII (1921), 532-534.

undoubtedly by a statute empower the priest who instructs converts to baptize them solemnly in any part of the diocese. Moreover, a legitimate custom could also empower the priest who instructed converts to baptize them.

To the above inquiry the reply would then distinguish:

1. In the first place, to the bishop belongs the right to baptize a convert. If the bishop has signified that such a baptism need not be referred to him—

2. the right reverts to the pastor in whose parish the baptizand lives, provided he can well go to him for the purpose. This holds even if another priest had instructed the baptizand.

3. The Ordinary can by statute or special delegation authorize another (e. g., the priest who instructed the convert) to confer the baptism.

4. Or a custom may also grant this delegation. Regarding such a custom canon 5 must be borne in mind: ordinary customs (established by forty years of observance) were suppressed by the publication of the Code; only centenary or immemorial customs contrary to the Code are tolerated, if the Ordinary believes that they cannot prudently be abrogated.

5. Finally, the proper pastor can give permission for another to baptize the convert. If he refuses this permission, perhaps the priest who instructed the convert could nevertheless presume that permission, for it would undoubtedly scandalize some converts who for one reason or another prefer to be baptized by the priests who instructed them, only to discover that their choice arouses unpriestly bickering.

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ASSISTANT APPLYING MISSA PRO POPULO.

Qu. A pastor has an assistant for his parish and missions. The pastor has requested the assistant to offer up the High Mass in the parish church for the parishioners, whenever the pastor is away at the missions, because " the people expect this Mass to be for them ". The assistant cheerfully accommodates the pastor, neither receiving nor asking a stipend for this Mass, " very willing to do the favor to the pastor who in many other respects is also generous to his assistant ". The assistant considers this High Mass, without stipend, as one *ex*

charitate et benevolentia toward his pastor, and, since he binates, he believes himself within the law in taking a stipend for his other Mass. Is the assistant justified in taking a stipend for his one Mass while offering up the other *pro populo*, in either of the following suppositions:

1. If the pastor himself applies a Mass *pro populo*, so that the Mass applied *pro populo* by the assistant is supererogatory?

2. If the assistant actually substitutes for the pastor in applying the High Mass *pro populo*, while the pastor himself does not apply any Mass for his parishioners on the Sundays when the assistant sings the High Mass in the parish church?

Resp. 1. The first question correctly states that, since the pastor himself applies a Mass *pro populo* on the same day on which the assistant applies the High Mass in the parish church for the same intention, the latter is not one of justice and therefore the assistant is free to offer up his other Mass according to an intention for which he accepts a stipend. Of his two Masses only one is applied according to an intention with an obligation founded on justice.

2. The same cannot be said in the second supposition. It is true, his applying the High Mass *pro populo* for the pastor may be an act of charity toward his pastor. But by this charity he assumes the pastor's obligation *ex titulo iustitiae*. And since he applies the High Mass *ex titulo iustitiae*, he would violate canon 824 § 2, if he were to accept a stipend for his other Mass.[1]

If the opposite were permissible, consider the result. The pastor, being relieved of his obligation to apply the *Missa pro populo*, would be free to accept a stipend for one of his Masses —thus one Mass is applied *ex titulo iustitiae;* the assistant applying one of his Masses according to an intention for which he accepts a stipend—thus another Mass is applied *ex titulo iustitiae;* finally, by applying in the pastor's stead the High Mass *pro populo*, a third Mass is applied *ex titulo iustitiae*. Thus three Masses would be applied *ex titulo iustitiae* by two priests on one day. Clever, but unwarrantable.

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[1] C. F. Keller, *Mass Stipends*, (Washington: Catholic University of America, 1925), p. 45.

FEAST OF PRINCIPAL PATRON OF A CHURCH.

Qu. Chapter IV of the new rubrics in the Missal speaks of the " Patronus principalis ". Does it include the principal patron of a religious congregation?

What is required in order to transfer the external solemnity to the following Sunday?

If the feast of the principal patron was celebrated on the day assigned to it with a Solemn Mass, may there be a Missa Cantata of the feast on the following Sunday?

Resp. The rubric in question (Additiones et Variationes, IV, 3) expressly includes the titular feast of an order or a religious congregation, and the feast of its founder: " In Dominicis minoribus per annum, in Ecclesiis et Oratoriis publicis et semipublicis, ubi reponatur solemnitas externa Festi Patroni principalis, *aut etiam Tituli vel Sancti Fundatoris Ordinis seu Congregationis,* quod infra praecedentem hebdomadam occurrerit, cani potest Missa de solemnitate translata, et de ea pariter legi potest unica Missa, nisi occurrat Duplex primae classis. Quod si solemnitas externa transferenda sit in Dominicam majorem, aut in Dominicam, ut supra, impeditam, Missae de solemnitate externa prohibentur; sed in Missa cantata diei currentis, etsi conventuali, et in altera lecta, fit Commemoratio de solemnitate externa, juxta normas pro Missis votivis solemnibus traditas." (Tit. II, No. 3.)

The transfer of the external solemnity to the Sunday following, according to the rubric just quoted, is permitted in the case of the principal patron of the place, the titular saint of the church, the anniversary of the consecration of one's own church; and for religious, the titular feast, or the feast of the holy founder of the order or congregation.

The only condition necessary for such a transfer of the external solemnity, is that the feast itself falls on a weekday.

If the feast or anniversary mentioned in " Additiones et Variationes," IV, 3, has been already solemnized with High Mass on the day of its occurrence, it should not be solemnized again on the following Sunday. We cannot postpone or transfer a solemnity which has already taken place.

ONE HOUR'S DEVOTION IN HONOR OF OUR LADY'S SORROWS.

Qu. Is it necessary to meditate on the Passion of our Lord and the Sorrows of the Blessed Virgin, or is it sufficient to offer the meditation on another subject than the Passion in memory or in honor of the Passion of our Lord and the Sorrows of the Blessed Virgin, in order to gain the plenary indulgence for this devotion—e. g. in the Confraternity of the Precious Blood?

Does this devotion permit of one half-hour of vocal prayer and of one half-hour of mental prayer? Must the hour be continuous?

Resp. Two distinct kinds of indulgences have been granted to the pious meditation of the Sorrows of our Blessed Mother. See *Raccolta*, Nos. 324-326. They read as follows: "No. 324. Plenary, once a year, to all the faithful, who, after confession and Communion, on any one day prays for an hour in honor of the Sorrows of Most Holy Mary, meditating on them, or reciting prayers adapted to this devotion. — No. 326. (a) Plenary, to all who from three o'clock on Good Friday until midday on Holy Saturday, either in public or in private, spend one hour, or at least half an hour, in honor of Our Lady of Sorrows, in meditation or vocal prayer relating to her Sorrows. The indulgence is to be gained when the Paschal precept is fulfilled.

(b) 300 days, in any other week, between three o'clock on Friday and Sunday morning.

(c) Plenary, once a month, to all who practise this devotion weekly (and go to confession and Communion).

Obviously, the one hour's prayer required in No. 324 must be continuous.

INDULGENCES OF THE SEVEN CHURCHES IN ROME.

Qu. Does any confraternity enjoy the indulgences of the seven privileged altars or of the Basilica of St. Peter?

Resp. The *Raccolta* states officially that the indulgences of the seven churches in Rome and of the seven privileged altars of St. Peter's in the Vatican, may be gained outside Rome in churches to which such a privilege has been extended. It is to be expected that some confraternities have obtained it for the church in which they have been canonically erected, though we do not know of any.

EXPOSITION DURING MASS ON CORPUS CHRISTI.

Qu. May there be exposition of the Blessed Sacrament during Mass on Corpus Christi and on every day during the octave, in semi-public oratories?

Resp. The Code (can. 1274, § 1) permits public exposition of the Blessed Sacrament, with the monstrance, in all churches (" in omnibus ecclesiis," as defined in canon 1161), on the feast of Corpus Christi and on every day within its octave, during Mass and Vespers.

Oratories are not mentioned here. But it is at least probable that the Ordinary may extend to all public or semi-public chapels the privilege granted by common law to churches. This very probable opinion is safe in practice. (See Ayrinhac, *Administrative Legislation*, p. 147.)

MISSA CANTATA ON PALM SUNDAY.

Qu. Is it contrary to the rubrics to have the solemn Blessing of the Palms on Palm Sunday, followed by Missa Cantata?

Resp. If, on Palm Sunday, the Blessing of the Palms is performed solemnly with deacon and subdeacon, according to the rubrics of the Roman Missal, it would be inconsistent to dismiss the sacred ministers after the procession and then have simple Missa Cantata.

If the deacon and subdeacon cannot remain for High Mass, it would be logical to dispense with them also for the Blessing of the Palms and the procession; and to conduct the whole ceremony with three or four altar boys according to the *Memoriale Rituum* edited by Benedict XIII for small parish churches.

INDULGENCES FOR COMMUNION FOR ONE'S OWN INTENTION.

Qu. If Communion is offered for one's own intention, is the plenary indulgence granted for a Communion of Reparation excluded —e. g. in the Association of Reparation?

Resp. The *Raccolta* does not mention any plenary or partial indulgence granted for a " Communion of Reparation ". But any one who receives Communion for his own intention may gain the plenary indulgence attached to the prayer " O good and sweetest Jesus . . . " when said before any representation of Jesus crucified.

Book Reviews

DE DEO TRINO. By Adhémar D'Alès. Gabriel Beauchesne et ses Fils, Paris. 1934. Pp. xix+316.

The Patristic studies of such scholars as Harnack, Loofs, and Seeberg have produced results that many outside the Church have thought destructive of the whole fabric of Catholic doctrine on the Trinity. These non-Catholic theologians assert that the Apostolic Fathers believed in only two persons in God. The Apologists, they maintained, believed in three persons, but held them to be unequal. Finally, according to the conclusions of Harnack and his collaborators, the Council of Nicaea, 325 A. D., formulated the doctrine of three consubstantial persons in the Divinity.

The present work of Fr. D'Alès offers the *finds* that the author made in his researches in this field. It is hardly necessary to say that his results are quite contrary to those of the German scholars. Fr. D'Alès shows that the doctrine of the Council of Nicaea is the same as that of the Fathers who wrote before the year 325. However, the eminent Jesuit points out some faults of exposition in the ante-Nicene Fathers. There were such serious faults as the confusion of the Divine Persons, and the admission of a twofold generation of the Second Person. Some of these early Fathers held to a sort of subordination of the Son and the Holy Ghost to the Father: " Nonnulli Patres dum student inculcare distinctionem personarum in Trinitate, eo usque processerunt ut Filium facerent quodammodo minorem conditione, immo etiam substantia, tamquam participem quidem divinitatis, non tamen eadem plenitudine quam habuit Pater " (p. 89).

St. Justin (p. 90) calls the Son the minister of the Father. He uses the article before the name of the Father, but not before the name of the Son. Tertullian (p. 92) says that the Father has the fulness of the Divinity, the Son only a portion thereof. Origen (pp. 94-95) goes so far as to make the Son and the Holy Ghost adorers of the Father, and assigns to them a more restricted operation than that of the Father. These statements by some Fathers do not weaken the ante-Nicene tradition as such. The doctrine of each Father and ecclesiastical writer is taken up in detail.

In the development of the doctrine of the procession of the Holy Ghost from the Father and the Son as from one principle (pp. 151-183) the author shows that the Greek Fathers usually speak of the procession of the Holy Ghost from the Father *through* the Son. Epiphanius is the only Greek Father who clearly states the same doctrine as that held by the Latin Fathers, though some other Greek

Fathers hold opinions that are very similar to the teaching of the Latins. Fr. D'Alès points out that, though the Greek Fathers do not teach the doctrine of the Latin Fathers expressly, they do not therefore deny it. He says: "Patres Graeci satis concorditer docent processionem ex Patre per Filium; non ita concorditer processionem ex Patre Filioque tamquam ex uno principio immediato. Quod autem ommittunt non continuo negasse censendi sunt" (p. 158).

Fr. D'Alès gives evidence of his philological ability throughout this work. In his short history of the concept of person (pp. 32-33), a page and a little more that is packed with references, he touches the high-spots very cleverly, and indicates by references to the works of various Fathers, the different shades of meaning that were given to this concept in the period of its greatest development. The evolution of the concept *omoousios* is quite interesting (pp. 70-74). Its meaning was settled by the latter half of the third century. It came over to Catholic theology from the Gnostics, and was first used by the Fathers in quoting Gnostic works.

De Deo Trino is written for the advanced student of theology who wishes to keep abreast of the times in the history of dogma. Very little attention is paid to the speculative side of the theology of the Trinity, since the method of Fr. D'Alès is synthetic, and of a positive nature. The author's acquaintance with both Latin and Greek patrology in as far as it concerns the Trinity is astounding. The use of the book would be made easier were the long Greek texts translated.

PRESUMPTIONS OF LAW IN MARRIAGE CASES. By the Rev. John Joseph Manning, A.B., J.C.L. (Dissertation). The Catholic University of America, Washington. Pp. xi + 111.

There is no field in canon law where presumptions are more brought into practical application than in marriage cases. The presumption of law contained in canon 1014 is by far the most outstanding presumption of the Code. The Code made great strides in settling the problems presented by the use of presumptions in marriage cases. Prior to its promulgation, the ecclesiastical judge himself declared the application and extension of a presumption in a given case. This arbitrary invocation of presumptions led to such a variance in the opinions of authors that the practical solution of cases became increasingly involved and uncertain. It was a relief to find in the Code of Canon Law not only the definition and division of presumptions, but the definite incorporation in law of certain presumptions which the legislator wished to have the efficacy of law itself. The presumptions of law became binding upon judges and commentators.

Dr. Manning's treatise upon the presumptions of law which must be used in dealing with questions of the validity of marriage is most opportune. Throughout the United States the diocesan curias are becoming more and more active in the handling of marriage cases. In regard to the use of presumptions of law, the practice of the several curias is not uniform or consistent. Although little difficulty is found where the validity of only one marrage is in question, yet where there is a series of marriages, as in cases of *ligamen prius, crime,* &c., there is great divergence of opinion among diocesan court members as to the marriage to which the presumption of validity shall attach.

Dr. Manning attacks each problem with great clarity and force. Beginning with the definition of presumption, his treatise moves into a consideration of the various divisions thereof and to a comprehensive history of presumptions in the development of law. He devotes an entire chapter to a discussion of the notion of " praesumptio juris et de jure ", admirably translating the phrase as " *a presumption of law about the law* ". By holding that there is only one " praesumptio juris et de jure " in the whole Code, Dr. Manning does not hesitate to differ from Gasparri, who claims that such a presumption is to be found in canon 1972, or with Chelodi (*De Personis,* n. 92), who holds that a residence of ten years is a " presumption of law about the law " that the will of the resident is that of permanent residence.

Dr. Manning devotes an entire chapter to a commentary on each of the canons containing a presumption of law in regard to marrage cases, viz., canons 1014, 1015, 1082, 1086 and 1115. He does not fail to impress the reader with the cogency of Reiffenstuel's declaration: " Praesumptio juris est liquidissima probatio, nisi contraria probatione elidatur." In cases where a series of marriages is involved, he relieves the advocate from the burden of showing that the marriage first contracted was free of impediments and puts the *onus probandi* where it rightfully belongs, on the *defensor vinculi.*

Dr. Manning's style is facile and clear. The work abounds in apposite examples. Wherever possible, he fortifies his opinions with external authority, but he never fails to give the intrinsic reasons upon which his conclusions rest. His thoroughness of treatment and his completeness of research upon the various questions are scholarly and satisfactory.

There are few things to be desired in the work. In the chapter concerning canon 1082, regarding the question of ignorance after the attainment of puberty, there seems to be a restraint upon the author, so that he does not fully express his opinion. One finishes the chapter with a feeling of confusion as to what the writer really holds on this point.

Moreover, the relationship of principles of presumption used continually by the Rota in its jurisprudence with the presumptions of law established by the Code is not always clear, and at times rather obfuscated.

In general, however, the work is highly meritorious; and is a worthy addition to the great collection of dissertations that are emanating from the students of the Canon Law School of the Catholic University.

AN AUGUSTINE SYNTHESIS. Arranged by the Rev. Erich Przywara, S.J. Introduction by the Rev. C. C. Martindale, S.J. Sheed & Ward, New York City. 1935. Pp. xvi + 495.

The many distractions of our modern way of living have made abridgments and handbooks of the older works of genius almost a necessity. The points of legitimate advantage in the increasing number of collected quotations, encyclopedias, dictionaries and guides to specific branches of science and learning are quite evident. They are aids to study. They help the student who has the will to make further search. They save time and labor. But, of course, they cannot supply what is earned only by a right use of labor and time.

This, as the reviewer sees it, is the only reason for the labor expended in making these selections from the Fathers. They bring the original thought and the words of great minds to us. However fragmentary the sentences may be, the words are there, and they can be traced, and often they will be traced to their proper place and original setting, where, by the way, they will be found sometimes to have a meaning quite different from the meaning of the synthetic compound.

Then there is a danger always of depending too much on works of reference and the authority of collected quotations. We may be forming habits of mind that will be content with mere abstracts of source knowledge or fragments of the older thought and culture.

The practice of making selections from the Fathers for convenient use is quite venerable. We have the *Milleloquium Veritatis,* a selection of passages from Saint Augustine arranged by one of the Friars, Bartholomaeo, later Bishop of Urbino, before the middle of the fourteenth century. This was followed by a selection from the works of Saint Ambrose by the same Fr. Bartholomaeo. Both these handbooks were in use a full century before the art of printing gave them a new range of publicity and a wider circle of readers.

The later selections of course have had the advantage of adding apt material. They are free to follow their own plans in the choice of points to be arranged under new headings and new themes adapted to our modern ways of thinking in dogmatic and ascetic theology.

The reader should be reminded, however, that the themes and general headings are not the work of Augustine. The points arranged in the new formulae of the *Synthesis* may be found to have a meaning sometimes quite remote from the meaning which they have in the original context of Augustine. Here, in fact, is the whole difference between the *Synthesis* and the frame of the original work.

An example may be found in this *Synthesis* under the theme, " The Head and Body," par. 357. The reader of the text in this paragraph gets just a glimpse of Augustine's thought, speculating on the mystical meaning of numbers and unity. In the context, *De Trinitate*, bk. IV, chapters 5-6-7, Augustine is speaking primarily of the facts of the Incarnation, the Death and the Resurrection of our Lord. The reflexions on the mystical meaning of number are rather by way of digression. They are distinct from the facts recorded by the Evangelists and incorporated in the Creed—the Incarnation, Christ's sacred human life, His Death and Resurrection. In the context Augustine sums up what he has said about the mystical meaning of numbers, all very well in its place, but the least important of all. He states finally where he stands as a witness of Catholic thought and the Faith. " But the reasons which I have given ", he says, " I have gathered either from the authority of the Church or from older traditions or from the testimony of Scripture or from a likeness in the ratio of numbers. No sober man will think against reason. No Christian will form a judgment against Scripture. No man of peace will hold out against the Church."

The true value of this book, as of the many other selections from Augustine that have appeared in recent years, will be found, the reviewer believes, not in the new formulae of the *Synthesis*, but in the old forms of Augustine's words and thoughts. The casual reader will find in it entertainment and instruction, something to think about. The student will use it as a guide to further and fuller information.

PRE-REFORMATION PRINTED BOOKS. A Study in Statistical and Applied Bibliography. By the Rev. John M. Lenhart, O.M.Cap. Jos. F. Wagner, Inc., New York.

Pre-Reformation Printed Books gives a general statistical survey of printed books from 1445-1520. The purpose of the work is to throw light upon the character and tendencies of the age preceding the Reformation. The book is of historical and apologetic value. It brings to light many new and astounding facts on the printed volumes of pre-Reformation days and makes some rather startling disclosures regarding the religious, intellectual and social conditions of this interesting and much discussed epoch.

The author shows from statistics at hand that the book production during the seventy-six years before Luther's revolt totals 54,897,500 copies. It seems almost incredible that in the infant days of the printing press so much literature could be turned out, but the author assures us that even this vast number is an underestimate, and must not be put down as final, in view of the ever-increasing new finds.

This book production, Fr. Lenhart tells us, was predominantly Catholic. The contribution of non-Catholics (Jews, Schismatics and Hussites) amounted to little more than one per cent of the whole.

Italy was the largest contributor to this book supply; Germany was the second largest, and France the third. The other countries produced only a small percentage of printed books.

The language almost universally used was Latin. It was the language not only of theology, but also of literature and science. The public demanded it. The Church therefore did not foist upon the people books written in a language they did not understand.

It is Fr. Lenhart's contention that 75 per cent of the books printed were of a religious nature. In striking contrast to this high average is the low percentage of religious publications of the nineteenth and twentieth centuries. Only 25 per cent are of a religious stamp.

Worthy of note is the fact that in Germany the number of religious books was highest, whereas in Italy it was lowest. On the principle that books reflect best the character of an age and people, the manifest conclusion is that the German people on the verge of the religious Revolt were deeply pious.

In the chapter on the Renaissance the writer shows that the influence of this movement upon the masses was slight, even in Italy. Humanistic literature did not exceed five per cent of the whole output. In view of this fact Fr. Lenhart holds that the influence of the Renaissance is greatly exaggerated by historians.

If it is true, and we can hardly doubt it, that bookbuyers exert the predominant influence upon the character of book-production, then the books of this period reveal not only a deeply religious spirit, but also a refinement of the highest degree. The author illustrates this point very clearly in the part which deals with Applied Bibliography. It is by far the most interesting. It offers much useful information on the intellectual and social aspects of the Middle Ages.

The chapter on the Esthetic Character of Pre-Reformation Printed Books shows that the early stage of printing was the most perfect from an artistic standpoint—truly the golden age of printing.

The chapter on Bibliographical Researches regarding pre-Reformation book-production gives a clear picture of what has thus far been achieved in this particular field.

Fr. Lenhart's work is a notable contribution to science. Some of his conclusions may seem surprising, but they are not without foundation. He is a master of medieval booklore, and knows whereof he speaks. Throughout the work he proceeds in scholarly fashion. He utilizes all available sources, corrects faulty and unwarranted estimates, yet is always cautious and conservative in his own conclusions. The book reveals a prodigious amount of painstaking research. It is the most outstanding work edited thus far by Franciscan Studies.

ROME FROM WITHIN. By Selden P. Delany. Bruce Publishing Co., Milwaukee.

After five years within the Catholic Church Father Delany gives us his reactions to the Faith, and enthusiastically describes the numerous consoling features of Catholicism. After his reception into the Church in 1930, Fr. Delany published *Why Rome,* in which he traced the intellectual process which brought him to the threshold of the Church. *Rome from Within* is the product of the convert's sober second thought, reflecting his firm conviction of truth, peace of mind, and his views concerning the Church's position in the world to-day.

The book does not deal in polemics or controversy. It is, as the author calls it, " an essay in appreciation ". In three separate divisions he discusses the mystical, the intellectual, and the institutional element in the Church. He delineates the newly-found treasures of Catholic truth with refreshing vigor that is a challenge to the apathy of life-long Catholics.

In the mystical element he reviews the nature of man, and the path of justification, keeping in mind the questions non-Catholics are disposed to ask. In a chapter entitled " The Flower of the Human Race," he pays a beautiful tribute to the Blessed Virgin, describing her rightful place in the scheme of man's salvation. He discusses the asceticism of the saints, prayer, public worship, and the perplexing problem of why certain prayers are not answered.

In the intellectual element he treats the theme so dear to the hearts of converts, namely, the breadth and freedom of Catholicism. He discusses philosophy, science and faith, the Bible as the inspired word of God. One can sense his exultation as he views in a unified whole the fragments that were shattered by the Reformation. He has a practical treatise on the four marks of the Church, and he concludes with a description of the administrative functions of the Church, the pope, the cardinals and the curia, and the Catholic priesthood.

Father Delany, who died in July 1935, did not live to see the publication of this book. It might be looked upon as his final legacy to his literary clients.

CATHOLIC LITURGICS. Translated and Adapted from the German of Richard Stapper by David Baier, O.F.M. St. Anthony Guild Press, Franciscan Monastery, Paterson, New Jersey. 1935. Pp. x + 369.

This volume is " intended primarily as a text-book for seminarians " (p. v). From the viewpoint of sermon material, it is an aid also to the clergy. The first chapter is general, and presents an excellent summary of the scope of liturgy. Then a chapter is devoted to each of the following headings: Liturgical Places, Seasons, Prayer, Mass, Sacraments and Sacramentals. An exceedingly complete, classified bibliography by the translator covers twenty-five pages. There are sixteen illustrations, mostly of German churches. The index covers twelve pages. The format of the volume and the divisions are very attractive.

Genuine scholarship and careful revision are apparent in this work. The development that is recorded appears logical, and yet one feels that something has been omitted. The author writes from an idealistic standpoint. The fluctuations in the history of the liturgy are not sensed as one turns the pages. The book is learned; and yet the presentation of the matter does not seem to strike the heart. Although the style is not too heavy, one does not feel his interest aroused to the same point as when reading Fr. Ellard's *Liturgical Life and Worship*, which is a text book for college students. It would have been better to include illustrations illustrative of all phases of the liturgy rather than to have so many pictures of churches. The section on church architecture is, however, very well done, and contains splendid hints for the priest. The main value of the book as a whole would seem to lie in its abundance of information about the meaning of things liturgical.

FAITH AND REASON. By Austin J. Schmidt, S.J. and Joseph A. Perkins, A.M. Foreword by Francis B. Cassilly, S.J. Loyola University Press. 1935. Pp. 316.

Any new text in religion is hailed with delight in a day when the efficiency of religious instruction is seriously questioned. In a foreword to *Faith and Reason*, Father Cassilly writes: " Religion is not only to be studied; it is to be lived. It must not only inform the mind, but also guide the heart, and in this it differs from the purely secular branches of learning which do not directly influence conduct." However, *Faith and Reason* appeals primarily to the intellect. In its discussion of fundamental dogmas, it proposes these systematically and clearly. Unfortunately the dogmas are not stressed as life motives.

The reviewer is not impressed by the military approach to doctrinal exposition. In particular he sees nothing to be gained by comparing Napoleon's interests with God's interests. The sorry picture of world conditions in Chapter One, while true in a certain measure, is not calculated to secure wholesome reactions from a certain type of student. For the most part, this book follows the outline of theology texts. Six chapters are devoted to proving the existence of God. Atheism and Agnosticism are very ably discussed. However, many of the writers who are quoted could scarcely be described as the spokesmen of our day. At a time when many reputable scientists are questioning the evolutionary hypothesis, the statement on evolution might be modified. The Gospel and the character and works of Christ take up most of the remainder of the discussion.

A student who masters this text will be well informed on the fundamentals of religion. There are many moot questions of the day which are passed over, but possibly the average high school student will not be critical of these omissions. It is difficult to decide which are the important questions of our day because of the kaleidoscopic changes in the thought of our nation.

Nothing would be lost by the omission of many of the illustrations contained in this work. They are selected evidently at random and those of modernistic tendency do not seem to be calculated to intensify religious reverence. However, the publishers are to be congratulated upon giving such a large volume for a price that will appeal to the average student.

HEAVEN. AN ANTHOLOGY. Compiled by a Religious of the Sacred Heart. Longmans, Green and Co., New York. 1935. Pp. xiii + 192.

This book answers a need among our books on matters spiritual. We often speak of the Four Last Things and yet, of all these, Heaven seems to receive the least attention. References are frequently made to the fact that we should do penance for our sins, practise mortifications and in general prepare ourselves for our final meeting with our Judge in the world to come. These acts may be interpreted to be ends in themselves, owing to the emphasis that is placed upon them, whereas they are but stepping-stones to a higher and fuller life in the glorious realm of Heaven. But how surprising it is that we have so few books that treat of that blessed abode to which we are ever tending. After all, we have here not " a lasting city," but we are pilgrims on a journey. Whither? To Heaven. We have a right, therefore, to gain some knowledge of it, for the better we know a thing the better can we appreciate it.

In this volume the compiler has brought together a wealth of material on the subject of Heaven. No phase of this inspiring topic is left unnoticed. Witness but some of the delightful parts of this book: Abiding Joy and Happiness, The Beatific Vision, The Company of Heaven, Heaven in Teaching and Tradition, and last, but not least, a useful compendium of Scripture texts from both the Old and New Testaments treating of Heaven. There are messages of hope concerning man's future life from the pen of St. Augustine, St. Thomas Aquinas, Bishop Hedley, Karl Adam, Dom Columba Marmion, Bede Jarrett, and a score of other writers on things spiritual. When all about us seems drab and colorless, when we become dissastified with the world and its petty pleasures, we may pick up this book, assimilate it by degrees and make its thoughts become part and parcel of our daily life. It will make us long for those joys of Heaven where we shall see God " face to face " and meet with our fellow-citizens, the saints of all ages and nations. We hope this splendid and timely volume shall receive the reward it justly merits and find its way into the hands of priests and religious and the laity, for it contains so much that will stimulate hope in the future life and in times of trouble and anxiety will bring peace and consolation to the souls of all who read it.

PROGRESS THROUGH MENTAL PRAYER. By the Rev. Edward Leen, C.S.Sp., M.A., D.D. New York, Sheed and Ward, Inc. 1935. Pp. 276.

The ordinary difficulties of writing are multiplied a hundred times when one attempts a work on prayer and the spiritual life. To write such a book with the express purpose of helping the " average soul " is a doubly difficult task. The instructions contained in Father Leen's book, however, have stood the test of public opinion and " are printed [as the author states] at the request of very many who are kind in stating that they have found them helpful to themselves."

Clearly and logically the author has gone about his task. The introduction is devoted to proving the Christian vocation to sanctity and to the explanation of the means for gaining this holiness. The body of the work is divided into three parts: Nature of Prayer; Method in Mental Prayer; Fundamental Principles of Method in Prayer; Elements that make for Progress in Mental Prayer.

With rare skill the author resolves the complexity of mental prayer into its simple components. " Divide et impera," the old adage has it, and in this book the truth of the maxim is shown again. There is a deep beauty in simplicity. That beauty the book possesses. One need not look for rapturous accounts of the delights of mental prayer, but

one's mind is forced to admit there are such delights. Method in mental prayer is treated with the touch of the true master of the spiritual life. The elements that make for progress in mental prayer are given ample attention. Strong emphasis is placed on self-abnegation. In the introduction the author declares that the " whole burden of the Saviour's teaching to men is the practice of self-abnegation ".

Here, then, is the book that masters of novices have been looking for, a book that can be placed in the hands of a young religious, that will give him the true picture of mental prayer, its need, its use, its aids. But wider than this, the book can be placed in the hands of any thinking person and be a source of Good. To such a distribution the book is certainly entitled.

L'ANIMA DI PIO DECIMO. By Fr. Vittorino Facchinetti, O.F.M. Società Editrice " Vita e Pensiero ": Milano. 1935. Pp. xix + 429.

Some worth-while literature has come from the publishing offices of the " Vita e Pensiero." A volume that does credit to both author and publisher and that adds light to the glory of our Catholic literary revival is *L'Anima di Pio Decimo* or, as we would translate it, " The Spirit of Pius X ".

The book is neither a biographical study nor a chronological or scientific analysis of the life and deeds of the saintly Pontiff. The first chapter is a graphic thirteen-scene picturization of the Holy Father agonizing in the throes of the World War. The second chapter, " Flowers and Prayers ", gives us the immediate reactions to the Pope's passing; and reminds one of the popular canonizations of yore. The ten chapters that follow are fascinating portraits of the saintly soul of the Pope of the Eucharist who rose from earth's humblest beginnings to its highest honors. By reading the book in the spirit in which it was written one is scarcely less fascinated by the lovely soul that is being admired therein than by the happy style of the author.

The reviewer repeatedly conversed with the longest surviving sister of Pius X who died quite recently, and hence can appreciate all the more the sweet simplicity and saintly humor that scintillate through the episodes and anecdotes that constitute many a paragraph of this volume, particularly in the fourth chapter. As only the saints know perfect joy and the holy alone are endowed with the finest sense of humor, so these characteristics of Pius X only intensify his deep spirituality.

The volume is without footnotes and alphabetical index, but is prefaced with a chronological prospectus of the Pope's life and con-

cludes with seven pages of valuable bibliographical notes. Each chapter index is analytically summarized in catchy word-combinations or significant quotations.

At a time when religious indifferentism has paved the way for militant atheism, it is not enough for Catholics to abandon their inferiority complex and adopt the external aggressiveness of the enemy. It is equally imperative that we intensify the inner life of Catholicism. This latter, thank God, has been accomplished to an encouraging extent in recent years through the Retreat Movement and through the revival of Catholic literature. Credit must be given to volumes like this of Facchinetti for a share in this revival.

QUEEN ELIZABETH AND THE ENGLISH CATHOLIC HISTORIANS. By the Rev. Dr. Joseph Bernard Code. Louvain. 1935.

This study of English Catholic historiography as it develops the fame of Queen Elizabeth, by Father Joseph B. Code of Davenport, Iowa, is a creditable research study in conformity with the highest standards of the school of history at Louvain University for the degree of Doctor. It is a readable, scholarly monograph—courageous and, I believe, sound in its criticism—based upon the writings of English Catholics on the controversial reign of Elizabeth, their critics and commentators, and a wide, careful survey of the printed works on the reign by English, American and continental scholars. There has been no end of labor, and the writer has displayed considerable maturity of judgment and a decided detachment for which controversial, literary historians will not commend him. There is no effort to be merely plausible or politic. Whatever the faults of the monograph, it merits the careful attention of Elizabethan scholars, be they within or without the Catholic fold. Indeed only one who has given his life to delving in sixteenth-century Britain and its diplomatic political relations with the continental powers is capable of critically reviewing this volume and determining its definitive place in scientific historiography.

Elizabeth cannot be treated by extremists on either side. Her glorious reign was as much due to the administrative skill of her ministers, the disunion of her opponents, the nationalistic rivalries of European enemies, and the boom in business due to inflation, as to her own skilful weaving in and out of intrigues, domestic and foreign, and of controversies, religious and political. Queen Elizabeth cannot be dismissed, as Catholic writers have been prone to dismiss her, "as a woman of low morals and the great persecutor of the Catholic Church". The daughter of Henry VIII and Anne Boleyn—and such

she was—cannot be dismissed with a slur about the " so-called virgin queen ", especially if her cousin of Scotland is to be so easily forgiven her irregularities. Father Code analyzes the writings of such contemporaries, largely scholarly exiles whose books were proscribed in England on dire pain to smugglers and booksellers, as Nicholas Sander and his literary heir, Edward Rishton, Cardinal William Allen, Robert Persons, Thomas Stapleton, Richard Verstegen, Thomas Fitzherbert, and Robert Southwell, and he incidentally sheds considerable light in text and footnotes on the secular-Jesuit conflict and the Catholic controversy over the oath of allegiance. He then considers such historical writers of the penal years as Charles Dodd and Mark Tierney, and of such polemists as Charles Butler and John Milner. With more personal satisfaction and ease, he estimates the scholarship of John Lingard and John Hungerford Pollen,—and then he comes to Belloc, who has done more in his way than any contemporary in popularizing the Catholic view of English history (or what he thinks the Catholic view should be) for the generality of his countrymen. Belloc is a genius with a hundred books, and like Bernard Shaw he knows Englishmen are challenged by an attack on their smugness rathen than by flattering agreement.

According to Doctor Code: " Belloc does not share Lingard's desire to make Catholic history palatable to English Protestants; he is determined to give history as he sees it, palatable or non-palatable, to his fellow countrymen. He is rather ruthless in his attempt, and many of his statements are accepted no more by certain Catholic critics than by Protestant historians . . . Nevertheless, his personal predilections are seldom absent . . . Indeed, Belloc looks upon judgment as the essence of history . . . It is impossible to know what facts Belloc has mastered, what evidence he has gathered to substantiate his statements. This gives him a place in the Catholic historiography of Elizabeth, therefore, simply as one who presents a picture of Elizabeth and her government certainly not in accord with that given in the general histories . . . despite Belloc's regrettable belittling of sources and his method of presentation which often so antagonizes his readers as to defeat the purpose for which evidently he has undertaken the rewriting of English history, he is a powerful stimulus to a more thorough investigation of primary sources on the part of trained historians."

Father Code believes that the Catholic view of Elizabethan England remains to be written, for outside of Pollen's special studies, " attempts to write, from a Catholic standpoint, a general history of Elizabeth have been of an inferior order according to the standards of modern historical research."

LA GRANDE AVENTURE—AU FIL DU MISSISSIPPI AVEC LE PERE MARQUETTE. By Charles de la Roncière. Bloud et Gay, Saint-Amand (Cher). 1935. Pp. 192.

If M. Charles de la Roncière, who holds a distinguished place in the learned circles of France, had written and published this work a decade or so ago, one could excuse the general misrepresentation and the specific errors which it contains. Since the appearance, however, of *The Joliet-Marquette Expedition, 1673* (Washington, D. C., 1927, and Quincy, Ill., 1928), serious and impartial writers of American history have discarded the "traditional" and historically untenable account of the expedition. They no longer represent Father Marquette as the leader of the enterprise and refrain from ascribing to him the authorship of the *Récit*. In his bibliography M. Roncière lists *The Joliet-Marquette Expedition, 1673;* but when relating the story of this event he conveniently ignores the indisputable facts and the well-founed theories he must have found in this work. Hence it would have been wiser for him not to list the work at all, because inquisitive readers in France are now apt to make its acquaintance and find to their surprise that M. Roncière failed to profit by it.

There is no need of entering into all the mistatements and errors embodied in the volume under review. Just a few instances. If Father Marquette wrote the *Récit*, in which he received the lion's share of the credit, then out of harmony with it is Mr. Roncière's statement: "For the success of the expedition Father Marquette did not take any credit" (p. 144). Again, his emotion at sight of "the prayerbook in the Illinois tongue which Father Marquette composed" (pp. 149-150) was out of place because it was composed by Father Allouez and not by Father Marquette. Then, that the so-called Manitoumie map is the work of Father Marquette (p. 150) is extremely doubtful. Moreover, the statement that Joliet left nothing but a map of the expedition (p. 151) is erroneous. The fact is, he traced two maps and on each inscribed a letter concerning the expedition. And what about his supplement to the *Relation* of 1 August, 1674? Finally, if M. Roncière holds that Father Marquette is the author of the *Récit*, he can not consistently write: ". . . in contrast to Father Marquette who, preoccupied with the salvation of souls, attached importance only to the savage nations, Joliet noted the nature of the soil: salpeter, slate and copper on the western shore of Lake Michigan, bloodstones at the confluence of the Rivière de la Divine [not Ruine], iron ore and broken lands before reaching the confluence of the Arkansas" (pp. 155-156). Matter of this kind, pertaining to the purely material side of the expedition, predominates in the *Récit*;

wherefore, on the basis of M. Roncière's premise, one must conclude that the *Récit* was written by Joliet, the layman, who was interested in such things and not by Father Marquette, the priest, who was " preoccupied with the salvation of souls ". As a scholarly contribution to history, impartial and accurate, this volume by M. Roncière connot be recommended.

SCHOOLS OF KILDARE AND LEIGHLIN, 1775-1835. By the Rev. Dr. Martin Brenan. M. H. Gill and Son, Dublin. 1935.

Inspired by his studies under the Rev. T. Corcoran, S.J., of the National University, Dublin, Father Martin Brenan, professor of education at Maynooth, has completed this research monograph describing Catholic schools and schoolmasters in the dioceses of Kildare and Leighlin under Bishops Keefe, Delany and Doyle, and evaluating their services as coadjutors of the parish priests in maintaining the faith of the Irish people in the face of proselytizing educational agencies, and every machine of oppression known in the penal decades and retained thereafter despite liberalizing laws. His material is largely drawn from the reports of the Commissioners of Education based upon a national survey of parishes and on the " carbon copies " of parish reports to the commission which J. K. L. (Bishop Doyle) ordered pastors to send to him and which are available in large part in the diocesan archives. For the year of the survey (1826), Father Brenan prints in the lengthy appendix the materials for every school in the diocese—that is, the date of foundation, the teacher's name, something on the masters' training, number of pupils, type of building, method of support, religious affiliation, number of Roman Catholic pupils, and sometimes a note of the subjects taught and of the books available. It is more than a technical survey of education in the two dioceses in that period between the decline of the hedge-school and the beginning of a national educatonal system; for these were typical dioceses and the schools and masters faced the same problems and surmounted the same obstacles. It is the story of Catholic Action under the guidance of bishops and pastors successfully educating a people and holding that people loyal to faith and to nationalistic ideals.

It is a glorious story: the voluntary teaching of catechism by pious young men and women of the Confraternity of Christian Doctrine; the foundation of Catholic Day Schools under Irish masters approved by pastors; the success of academies where the classics and mathematics predominated; the establishment of parish libraries with a rather varied list of religious and secular readings; and the loyalty of the people to their own schools and " seditious " masters despite the

opportunities and "soup" at the endowed schools fiananced by the government and promoted by the ascendancy and the Castle. It is a sad tale: the vicious attacks on the morality of Catholic schools and teachers in the name of Christian Anglicanism; the efforts to neutralize the religion and the race of children by the Kildare Street Society, which was not unlike the old Public School Society of New York before Bishop Hughes had it reformed and secularized, the Charter Schools, the Erasmus Smith foundations, and that holy Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion. Much was done in the name of Protestantism which was actually intended by the ruling ascendancy of landlords and capitalists to keep the masses quiet. They were to be educated only for labor and their own niche in life so that they would be satisfied with their serfdom. Patriotism was more dangerous than paganism; and Catholicism divorced from national patriotism could have been accepted easily enough by landlords and subsidized parsons.

In Irish history and in the history of Irish education, a real advance is being made. It is being done scientifically. It is being written critically from records and sources. It is no longer mere patriotic outbursts of the oratory of the banquet hall or of the hustings.

SAINT JOSEPH CATTOLENGO, THE GOOD CANON. By Henry Louis Hughes. Herder Book Co., St. Louis, Mo. Pp. 127. 90 cents.

This is a story of true charity. The hero could be called the saint of human sympathy and compassion for the crucified God-Man. His whole life was centered around his love of God and that of his neighbor as he saw in the latter the image of his crucified Saviour. He was ordained a priest in Italy in 1811. His parents were extremely simple, yet they played an important rôle in the formation of the child's mind in so far as they showed him that the poors were God's choice. At least one can deduce that from it. For a while after ordination, the Saint hesitated and wondered if he should not enter the religious life. As a matter of fact this question had disturbed him in his youth, but upon the advice of his confessor, and director he realized that it was best for him to stay in the secular clergy. The work of Saint Vincent de Paul orientated his life, or rather inspired him to devote himself to the poor. Thus during his life he laid the foundation for the Institute of the Divine Providence, and he founded his hospice at Volta Rossa.

He put into actual practice the words of Saint John, "Deus Caritas est," and spent his life with the epileptics, the inbeciles and the

cripples. His humility was almost heroic, always trying to pass unnoticed, and avoiding putting others to trouble on his account.

The life of this man shows us how God seeks out the soul to fit his purposes, and how great the progress in spiritual life one can make by answering His call. This book should find itself in the library of those intereseted in social work, first of all for its method of approach, and second for the inspiration it can give to the individual.

CHAPLAIN DUFFY OF THE SIXTY-NINTH REGIMENT, NEW YORK. By Ella M. E. Flick. Foreword by the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco. The Dolphin Press, Philadelphia, Pa. Pp. 203.

Father Duffy's friends will be pleased that his memory has been enshrined in this excellent biography. The author presents a life-like portrait of the priest who achieved national fame as Chaplain of the Sixty-Ninth Regiment. Her story displays the fascination of Father Duffy's personality and the brilliancy of his talents. He was a breezy, salty character, unconventional, but in no manner eccentric; a thoroughly sensible man, a philosopher, a man of high literary taste and ability; the kindliest soul in the world, who had a genius, without being in the least degree meddlesome, for interesting himself in people, whether they be students in his class, privates in his regiment, friends of many years' standing, or casual acquaintances. This interest was manly, priestly, unselfish, but he never sinned by overzeal, pietism, or formalism; he was the most natural and spontaneous of men.

It was the striking personality of Father Duffy that accounted for his success whether as professor at Dunwoodie, as war chaplain, as pastor in New York, or as a great public character. These various phases of Father Duffy's activities are well described in Miss Flick's biography, which is a thoroughgoing piece of work, from his birth in Ontario to his triumphant funeral in New York. As a boy, Frank Duffy ran through the course at St. Michael's in Toronto in extraordinarily short time, though one must recognize that a more leisurely course would have given him a deeper and sounder scholarship. It might have made him a greater man of books, or a great bishop. Ordained from St. Joseph's Seminary, Troy, he continued his studies at the Catholic University in Washington, which awakened in him a keen interest in philosophy and theology. He felt himself particularly indebted to Doctor Pace, who was then young in his professorial career and who was always considered by Father Duffy as the most perfect and stimulating lecturer he had ever listened to. Under Doctor Bouquillon, probably the most learned man he had ever met, he studied

moral theology and social problems, and gained the degree of licentiate in theology. It was this that determined Archbishop Corrigan in his choice of Father Duffy as professor of philosophy at St. Joseph's Seminary. Miss Flick evidently draws on intimate sources for her beautiful picture of Professor Duffy, so as to make one feel that if Father Duffy had remained in the seminary, he might have exercised there his deepest possible influence.

Father Duffy was twice a pastor: first, when he was sent by Cardinal Farley, from the seminary, to found the parish of Our Saviour in the Bronx, later, after the war, at Holy Cross Church, on Forty-second Street. His Irish and priestly heart won the affection of the people, particularly the men and children of his new parish. He loved to preach and his talks were straight from the shoulder. He aimed particularly at making the men feel the manliness of professing and practising the Catholic religion. He was quite successful in raising the necessary funds without irritating sensibilities or imposing any unnecessary burdens on the poor.

Father Duffy's career as a chaplain is handled by Miss Flick without extravagance but with a realization of his extraordinary success. This part of his career is known to all.

His last phase was as a post-war hero while he was pastor of Holy Cross parish; but during this period he hardly ceased to be Chaplain of the Sixty-Ninth, for he was constantly consulted by the remnants of his regiment. He became an outstanding figure in New York City, and was guided by a broad concept of his duties. He was never in the best of health since the gruelling experiences of the war and was obliged to take extended periods of rest. Worn out, he died 26 June, 1932, and all New York paid tribute to him as a true patriot and heroic priest. His funeral brought a feeling of pride to every Catholic of New York City. It is an interesting story and is all told most simply and sympathetically in this biography.

Literary Chat

They are celebrating silver and golden jubilees in the mission fields now. Lieutenant-Colonel Francis J. Bowen has had the thoughtfulness to point out that jubilees are not for us to glory in unless we remember those who planted the seed and watered the plants whose fruits we are now harvesting. The name of his book is *Pioneers of the Faith*, for it picks out the trail-blazers in the lands of Japan, Korea, India, and Africa. The death of Father Damien stirred the selfish world in April 1889, but many have died since then whose lives were not less unselfishly devoted to the sheep who are on the outskirts of the flock. The book is published by B. Herder Book Co. (St. Louis, Mo.; 189 pp.)

In a general way we might say there are eight predicaments in which doctors and nurses may find themselves in regard to the baptism of infants in case of necessity. In order that this important Sacrament be administered properly and efficiently Father Bowen, Chaplain of St. Joseph's Mercy Hospital, Dubuque, Iowa, has written a ten-page outline upon *Baptism of the Infant and the Fetus* (Knippel Co., Dubuque, Iowa). It is recommended for those in care of infants and expectant mothers. We do not remember having seen anything on the subject so brief, so clear and impressive withal, upon every essential phase of the subject, since Father A. J. Schulte's pamphlet on the same subject.

In view of the fact that preaching exercises a great influence upon life and literature, and of the fact that in the history of literature perhaps the most neglected field of research has been that of the history of preaching, a study by P. Dr. Gandulf Korte, O. F. M., seems doubly valuable. *P. Christian Brez, O.F.M., Ein Beitrag zur Erforschung des Barockschrifttums* (Werl in Westfalen: Franziskus-Druckerei) is the first of two works that have thus far appeared as *Franziskanische Forschungen*, a series of Franciscan Studies edited by Doctors Boehner and Paup. This work by Dr. Korte is an excellent piece of scientific, historical research into the Franciscan school of thought; and deals with the life and works of this great preacher (1667-1743). The book ends with an analysis of some of his sermons.

Novice masters and those whose duty it is to introduce neo-clerics into the beauties of the sacred Psalmody will undoubtedly welcome *The New Psalter: Latin and English*, edited by Father E. P. Graham, LL.D. (Fr. Pustet Company, Inc., New York and Cincinnati; pp. 576). Beautifully bound in limp, dark red leather and printed on thin paper, the volume presents to us an interlinear translation of the psalms and antiphons of the Roman Breviary. In it the black-face type of the Latin verse is readily distinguished from the light-face type of the English translation. An error in the "Invitatorium" ("Dominum qui fecit nobis, etc." instead of "Dominum qui fecit nos, etc."), and another minor one, small letters instead of capitals at the beginning of a verse (p. 501), are perhaps the only blemishes in an otherwise perfect specimen of printing and bookbinding. A complete alphabetical and numerical index is appended to the work.

With simple, pleasing language Father John A. Elbert, S.M., develops for us the scene on Calvary when Jesus spoke the Seven Last Words. His series of nine discourses, called *The Three Hours' Agony of Our Lord Jesus Christ* (Bruce Publishing Co., Milwaukee; pp. 123), treats of our Lord's last message to us, the message that came from the Cross. Seven of the discourses deal with the Words themselves; the other two serve as introduction and conclusion to the series. Food for meditation will be found here in plenty and it will delight not only the Lenten palate but will be found agreeable also at other times.

The Synoptic Question will always be of interest to Bible students and lovers of textual harmony in the Sacred Scriptures. An excellent piece of literature appears on the subject in Latin: *Synopsis latina quattuor evangeliorum secundum Vulgatam editionem* by Fr. Joannes Perk and published by Schoeningh, Paderborn, 1935. Besides the juxtaposition of the four Gospels we have here in these one

hundred and sixty pages several synopses, maps, tables of reference and chronology of Jewish Feasts, the New Testament and the life of Christ. The book will prove valuable for the study of the Gospels.

With something of a magic pen, Fletcher Pratt in *Ordeal by Fire* paints the military history of the Civil War. (Harrison, Smith and Robert Haas: New York; pp. 481.) It is no slight task to comprise in four hundred and fifty pages a story of all the major conflicts of those four bitter years. To the story is added guiding maps that will enable the layman to understand the lines of the fighting action. The organization of the armies of both sides: the manœuvres: the combat, are described with vividness and terseness that are rousing and realistic. At times the brevity and conciseness injure accuracy. The categorical estimates will, in some cases, be disputed by those who have read more deeply than this book enters into the history of the Civil War. Moreover, when the author ventures, as he does now and then, upon larger and deeper interests than the military, he at times lacks scholarship, fairness and sympathy. Surely it is as unbecoming as it is unwarranted to speak to-day of "Davis and his merry men". Such phrases as "Davis and his merry men", referring to the sobering hour of the founding of the "Confederacy", are too smug. The volume manifests in places a superiority and a finality on many matters which neither history nor fraternal charity warrants.

The most recent addition to the wealth of material on the history of New France is the doctoral dissertation of Sister Doris, O.P., published at the Catholic University of America as volume XXIII of the "Studies in American Church History". The scope of the book is aptly described by the title: *French Catholic Missionaries in the Present United States (1604-1791)*. Sister Doris begins her story with the establishment of the Church in Quebec. The missions as established in Maine, New York, the old Northwest, and the Illinois country follow in order. Louisiana, although a distinct colony, was ecclesiastically dependent on the Bishop of Quebec through his representative in Paris. The Indian missions in that territory receive their share of attention, although they were never as important as they were in other sections. In each division studied Sister Doris concludes her narrative with 1763, the year of the Treaty of Paris that ended French political power in North America. French missionary labors, however, continued, and in the final chapter the author brings their story down to 1791, when Bishop John Carroll was given jurisdiction over all that territory included within the political bounds of the United States.

The sixth volume of the selected works of Saint Jean Eudes is *Œuvres Sacerdotales*. Its appearance is timely since but lately our Holy Father has turned the attention of the world to the priesthood of the Church. Saint Jean Eudes was singularly interested in the sanctification of the clergy of his time, for he saw the truth of the maxim, "qualis rex talis grex". *Œuvres Sacerdotales* is divided into three parts: the first offers a rule of life for the priest; the second presents a chart for the priest's action in the pulpit; the third represents a guide for the priest in the confessional. Saint Jean Eudes was a wise confessor, an efficient instructor in preaching in the seminary of his congregation, and a saint in his daily life. His spirit lives on in his writings. The book is published in paper cover by P. Lethielleux, 10 Rue Cassette, Paris; pp. 549.

Popes have repeatedly encouraged the study of the Latin tongue and teachers have often devised ways and means to make the study an interesting one. Marietti (Turin) edits the *Colloquia Joannis Ludovici Vives* under the care of Verghetti, the hymnographer of the Sacred Congregation of Rites. The booklet is interesting and should prove valuable to the students of our minor seminaries who have an inclination for Latin. There are twenty-five colloquies with an average of four characters in each one. A list of the unfamiliar words and their Italian translation are appended.

As a part of the coöperative work now being done by the American Library Association and the Coöperative Cataloging Service of the Library of Congress in analyzing difficult series and sets of publications, entries will soon begin to be printed for both the Greek and the Latin series of Migne's *Patrologia*. The Coöperative Cataloging Service of the

Library of Congress will carry along at the same time the analysis of the three principal sets of the writings of the Fathers in English. A circular letter has recently been sent to a selection of American libraries and a few libraries outside of America in regard to these sets of analytical entries. Since it is probable that numerous libraries having these sets would like to have them catalogued analytically, but will not be reached in this way, we are asked to call attention to this undertaking and give the estimated cost of a dictionary catalogue set of cards for each of the five series, as follows: Migne Patrologia latina, 221 vols., $65.58; Migne Patrologia graeca, 161 vols., $37.89; Ante-Nicene Christian library (Edinburgh), 24 vols., $2.82; Ante-Nicene Fathers (Buffalo), 9 vols., $4.86; Select library of Nicene and post-Nicene Fathers (New York), 28 vols., $2.64. Those interested in obtaining sets of these cards are invited to write for full information to the American Library Association, Coöperative Cataloging Committee, Library of Congress, Washington, D. C.

P. J. Kenedy & Sons have issued a sixteen-page pamphlet, of a size to fit into *The Catholic Missal*. It is called *The Catholic Missal Supplement*, because it supplies in English the directions for each day's Mass during 1936. The references are to the pages in *The Catholic Missal*. The 1937 Mass guide will be obtainable from the publishers in good time.

The biographer of the Curé d'Ars and the Little Flower has turned his attention from sanctity to genius and is attempting to revive an appreciation of the composer, Mozart (*In Search of Mozart*, by Henri Ghéon, translated by Count Alexander Dru; Sheed and Ward, New York, 1934; 366 pp.). Ghéon is a passionate writer and confesses that he loves Mozart more than he does Shakespeare; and Fra Angelico, more even than all other human perfection and genius. In these pages, Mozart stands out as a creative genius who was capable of any and every human weakness, and as a man who ever remained a child, although his music was masculine. The composer's music is quoted frequently and this helps much to prove the author's contention that Mozart should be revived. The many incidents related of the daily life of the composer show that it was not a bed of roses; this is frequently the lot of genius. Many readers will be surprised that the author of the *Mass in C Minor* and twenty-eight other *Masses* should have joined the Masons; and that he composed several cantatas for his lodge. The book will appeal to those who are interested in music.

Three well-known educators, the Rev. George Johnson, Ph.D. (Department of Education, Catholic University), the Rev. Jerome D. Hannan, D.D. (formerly Department of Religion, Mt. Mercy College, Pittsburgh), and Sister M. Dominica, O.S.U., Ph.D. (Supervisor Model School and Dean of Sacred Heart Junior College and Normal School, Louisville, Ky.), have collaborated in producing an excellent new Church History for the upper grades of Catholic elementary schools (*The Story of the Church*; Benziger Brothers, New York, xxi + 503 pp.).

Produced with a distinct understanding of class-room needs, and written in a clear, concise style, with all the mechanical properties demanded by general pedagogical standards, this church history well merits the attention of our Catholic teachers and amply justifies the hope of the authors that it may eventually be introduced as a class text.

The narrative is in chronological order, beginning with The Church in the Days of the Roman Empire (Part I), continuing with The Church during the Ages of Faith (Part II), and concluding with The Church and the Modern World (Part III). Each of these main divisions is subdivided into units clearly setting forth the subject matter to be grasped, and at the end of the individual unit study aims and self-testing material are appended. The lives and accomplishments of great men, women and saints of the Church are given prominence; the achievements of the Church in science, literature, art and music are recounted. The last chapter, The Church Flourishes in Our Own Country, contains choice bits on the Third Plenary Council of Baltimore, Catholic Education and the State, Christian Charity, and the National Catholic Welfare Conference, and concludes with the words of the Pope addressed over the radio to the Catholics of the United States on the occasion of the recent National Eucharistic Congress at Cleveland.

The text is provided with profuse illustrations and divers maps. A chronological table of the principal events in church history and a list of the Popes are welcome additions at the end of the book. Quick reference and correct pronunciation are assured by a complete subject index. The entire format of the book is excellent, yet, happily, the cost is very reasonable.

The cause of the beatification of the Venerable Maria Celeste Crostarosa, foundress of the Redemptorist Nuns, was re-opened at Rome in 1930. An account of her heroic life is now made available to English readers under the title *A Great Mystic of the Eighteenth Century*. The work is a translation from the original of the Very Rev. Fr. Favre, C.SS.R., by a Redemptoristine of the Convent of Chudleigh. (B. Herder Book Company, St. Louis, 1935; pp. 284; net. $2.75.) The contemplative and mystic life of Sister Mary Celeste is a true drama. At each step the supernatural direction of Providence is manifest. God chose to use her as His chief instrument in revealing to St. Alphonsus de Liguori his life's work—the foundation of the Congregation of the Most Holy Redeemer. Maria Celeste's spiritual doctrines, peculiar to the Redemptorist Congregations, are interspersed throughout the work.

Books Received

THE CHURCH OF CHRIST. By the Rev. A. Rousseau. Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. xiv—313. Price, $2.00.

THE PASTOR AND MARRIAGE CASES. The Celebration, Adjudication and Dissolution of Marriage. By the Rev. Matthew Ramstein, O.M.C., D.D., J.U.D. Benziger Brothers, New York City. 1936. Pp. viii—228. Price, $2.00 *net*.

PRAY FOR US. A Collection of Prayers. Compiled by V. Rev. John J. Burke, C.S.P., S.T.D. P. J. Kenedy & Sons, New York City. 1936. Pp. xvi—144. Price, $1.00 *net*.

REST AWHILE. Readings and Meditations for Retreats. Compiled from approved sources by Sister St. Michael Cowan. Benziger Brothers, New York City. 1936. p. xi—153. Price, $1.25 *net*.

THE HAPPY ASCETIC. Adolph Petit of the Society of Jesus. By the Rev. Joseph R. N. Maxwell, S.J. Benziger Brothers, New York City. 1936. Pp. xi—212. Price, $1.75 *net*.

SYMBOLS IN THE CHURCH. By Carl Van Treeck and Aloysius Croft, M.A. Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. xi—131. Price, $2.50.

GOOD FRIDAY. Mass of the Pre-Sanctified. The Liturgical Celebration of the Life-Giving Death of Our Lord Jesus Christ. The Pax Press, O'Fallon, Mo. 1936. Pp. 43. Price, $4.50 per hundred.

A CALL TO CATHOLIC ACTION. A Series of Conferences on the Principles which should guide Catholics in the Social Economic Crisis of To-Day. Volume II. Joseph F. Wagner, Inc., New York City. 1935. Pp. iv—242. Price, $2.00.

TRACTATUS DE POENITENTIA AD USUM ALUMNORUM SEMINARII ARCHIEPISCOPALIS MECHLINIENSIS. Editio Sexta, denuo secundum Codicem recognita necnon ad normam recentiorum Decretorum accommodata. Auctore, Armando Gougnard. H. Dessain, Mechliniae, Belgium. 1936. Pp. viii—412.

GOD IS DYING. Sermons on the Seven Last Words. By the Reverend Fulgence Meyer, O.F.M. The Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. 87. Price, $0.50.

THE GIFTS OF THE HOLY GHOST. By the Reverend Frank Hudson Hallock, S.T.D. Morehouse Publishing Co., New York City. 1936. Pp. ix—143. Price, $1.75.

RETREATS. By the Reverend Kilian J. Hennrich, O.M.Cap. St. Anthony Guild Press, Paterson, N. J. 1936. Pp. vii—77. Price, $1.25.

THE CHILDREN'S BIBLE HISTORY. By the Reverend S. A. Raemers, M.A., Ed.M., Ph.D., with a Foreword by the Reverend Daniel A. Lord, S.J. and fifty colored illustrations by Gottfried Schiller. B. Herder Book Co., St. Louis, Mo. 1936. Pp. xvii—244. Price, $0.60.

HOW GOOD A CATHOLIC? By the Rev. James A. Magner, Ph.D., S.T.D. St. Gertrude Study Club, Chicago, Illinois. 1935. Pp. 24. Price, 10c.

DER SIEG CHRISTI. MARIOLOGIE. PREDIGTEN. Dr. Tihamer Toth, Professor an der Universität zu Budapest. Ins Deutsche ubertragen von P. Bruno Maurer, O.S.B. B. Herder Book Co., St. Louis, Mo. 1935. Pp. xi—229. Price, $1.25.

MISCELLANEA VERMEERSCH. SCRITTI PUBBLICATI IN ONORE DEL R. P. ARTURO VERMEERSCH. Analecta Gregoriana, Vols. IX–X. Pontificia Università Gregoriana, Rome, Italy. 1935. Pp., vol. I, xxix—449; vol. II, 403. Prezzo, per i due volumi, 65 lire.

CONSIDERAZIONI MORALI SULLA TOLLERANZA DEL MERETRICIO. Appendice alla Miscellanea offerta al R. P. A. Vermeersch, S.J. Luigi Scremin. Pontificia Università Gregoriana, Rome, Italy. 1936. Pp. 42. Prezzo, 3 lire.

DER PRIESTER BEIM HEILIGEN OPFER. Dom Eugen Vandeur, O.S.B. Deutsch von P. Eugen Lense, S.O.Cist. Mit Einem Titelbild. B. Herder Book Co., St. Louis, Mo. 1936. Pp. xv—152. Price, 75 cents.

LE CRUCIFIX DU POÈTE. Par Francis Jammes. P. Lethielleux, Paris. 1936. Pp. 96. Prix, 10 *fr.*

L'ÉVANGILE DU ROYAUME DE DIEU. Par le T. R. P. Gervais Quénard, Supérieur général des Augustins de l'Assomption. Maison de la Bonne Presse, Paris. 1936. Pp. 420. Prix, 15 *fr.*

LA COMPASSION DE MARIE. NOTRE-DAME DES SEPT-DOULEURS. Par le Chanoine F. Mugnier. P. Lethielleux, Paris. 1936. Pp. vi—200. Prix, 15 *fr.*

LE CŒUR ADMIRABLE DE LA TRÈS SACRÉE MÈRE DE DIEU. Œuvres choisies de Saint Jean Eudes (vii). Par Saint Jean Eudes. Preface du R. P. Lebrun. P. Lethielleux, Paris. 1936. Pp. 640. Prix, 25 *fr.*

CONFERENCES FOR MARRIED MEN. By the Reverend Fulgence Meyer, O.F.M. B. Herder Book Company, St. Louis, Mo. 1936. Pp. ix—196. Price, $1.75 *net.*

YOUR PARTNER IN MARRIAGE. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 32. Price, 10c.

WHAT CATHOLICITY AND COMMUNISM HAVE IN COMMON. By the Reverend Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1936. Pp. 32. Price, 10c.

LOOKING FOR AN ANGEL? By Serena Ward. The Padua Press, Groveland, N. Y. 1936. Pp. 32. Price, 10c.

HOW EVERY CHRISTIAN CAN OFFER HOLY MASS. By the Reverend Gregory Rybrook, O.Praem. The Eucharistic Crusade, West De Pere, Wisconsin. 1936. Pp. 16. Price, 5c.

FROM THE SIXTH TO THE NINTH HOUR. A Program for the Three Hours Devotion on Good Friday. By the Reverend William P. Brennan, Cohoes, N. Y. 1936. Pp. 43.

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